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To Laura, my Wife,

Whose courage and loyalty have been the inspiration of my life,

THIS BOOK IS DEDICATED.

"The nation is the sphere of realized freedom, in which alone the life of man fulfills itself, and it is to give expression to all that is compassed in life. It moves toward the development of a perfect humanity. Its symbol is the city of a hundred gates, through which there passes not only the course of industry and trade, but the forms of poets, and prophets, and soldiers, and sailors, and scholars—man, and woman, and child, in the unbroken procession of the people. Its warrior bears the shield of Achilles, on which there are not only the figures of the mart, and sea, and field, the loom, and ship, and plough, but the houses, and temples, and shrines and the altars of men, the types of the thought, and endeavor, and conflict and hope of humanity."—*Mulford.*

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PREFACE.

The Roman moralist, Terrence, said: "I am a man, and nothing that concerns humanity is alien to my breast." The interests of the American people are hanging in the balance. The crisis in the conflict between the forces of good and evil in this land has come. And the parting sentiment of Horace Mann should ring out along the line: "I beseech you to treasure up in your hearts these my parting words: Be ashamed to die until you have won some victory for humanity."

Not long before the surrender of Gen. Lee at Appomatox, Gen. Sheridan wrote his chief, Gen. Grant, "If things are pushed we can soon run down the enemy." Gen. Grant replied, with characteristic brevity, "Push things, then." The National Reform Association proposes to "push things" until this nation is in allegiance with the Lord Jesus Christ. The movement is to be made all along the line.

When the Israelites went out of Egypt, they encamped by the Red Sea. Here they were sorely tried. The mountain Pihahiroth on the one hand, the mountain Baalzephon on the other, the sea in front, and the Egyptian armies in the rear. In their distress they cried to God. And God's answer by Moses was, "Speak to the people that they go forward." As they went forward the sea divided, the people escaped into the wilderness, and the Egyptians were swallowed up. This nation is being sorely pressed. Anarchism, Alcoholism, Mormonism, Romanism, are closing in upon her. God's voice through the National Reform Association is: "Speak to the people that they go forward." Faith in God divides

the seas and levels the mountains. Some years ago there was a long and severe winter in New England. It extended far into spring. Two men met to talk over the situation. One said: "I do not see what we shall do. The streams are frozen over, the pasture fields are covered with snow, and the cattle and sheep are suffering." "I can see signs of a speedy break up," said Brother Leavett. "What is your sign?" eagerly inquired the other. "*We can't get along without it.*" Brother Leavett's sign is a good one. God will give us relief soon, because we can't get along without it. Man's extremity is God's opportunity.

The Kamtchatkan must exercise to keep from freezing. The National Reformer must work to keep from being benumbed by the atmosphere of sin. The wise and holy St. Edmund of Canterbury said: "Work as though you would live forever; live as though you would die to-day."

The question of the relation of railroad corporations to the Lord's day has yet to be settled. It cannot be suppressed. Like woman's wit, "shut the doors upon it, and it will out at the casement; shut that, and 'twill out at the key-hole; stop that, and 'twill fly with the smoke out at the chimney." Christians admit that it is wrong to build these roads on the Sabbath; then why is it not wrong to run them? It is wrong for drivers and conductors to work regularly on Sabbath to make money; then why is it not wrong for the company to employ them and the passengers to purchase their labor on that day? It is unjust for the employer to compel the employe to do seven days' work for six days' pay. It is unmerciful to compel him to work on Sabbath on pain of losing his position. It is robbing God to use His day to increase our gain. "Ye have robbed me, even this whole nation." This question will not down. It will continue "forever and a day." The jarring and clashing of interests occasioned by the Inter-State Commerce Bill, is only another indication of man's in-

capacity to manage the great forces of this nation without God. He must be honored and His love must be spread abroad in the hearts of the people before conflicting interests can be adjusted. "Love is the fulfilling of the law." The words of Portia to Shylock ought to be written upon the American heart:

> "The quality of mercy is not strain'd;
> It droppeth as the gentle rain from heaven
> Upon the place beneath; it is twice blessed;
> It blesseth him that gives and him that takes;
> 'Tis mightiest in the mighties; it becomes
> The throned monarch better than his crown;
> It is enthroned in the hearts of kings;
> It is an attribute of God himself."

The famous Gunpowder Plot was one of the deeply-laid schemes of the Romanists to deal a fatal blow to Protestantism in England. King James I. had succeeded Elizabeth, and under the encouragement of both the Reformation was advancing. The plot originated with Robert Catesby, a man of fortune. Thomas Winter, and Guy Fawkes, a soldier of fortune, together with Wright, Fresham and Percy, were enlisted. Their purpose was "to destroy the King, Lords and Commons on the meeting of Parliament, Nov. 5, 1605." They hired a house near by and began digging their mine. They also rented a cellar under the House of Lords. Here they placed a hogshead, thirty-six barrels of gunpowder. Guy Fawkes was to fire the mine, then flee by ship to Flanders. The day before Parliament convened, Lord Monteagle received a letter advising him "to devise some excuse to shift off your attendance at this Parliament, for God and man hath both concurred to punish the wickedness of this time." He carried the letter to the King and an immediate search was instituted. The mine was discovered, Guy Fawkes was arrested at midnight in the cellar, the officers remarking that "his master had laid in plenty of fuel," and the horrible

design was frustrated. The enemies of our civil and religious liberties have been digging at our foundation for years, and laying a mine. Anarchism, Socialism, Secularism, Romanism, Alcoholism, Free Love, are the destructive elements with which it is charged. They are awaiting the arrival of the crucial moment when they will fire it.

Wordsworth complained in his day that "Plain living and high thinking are no more." Shairp retorts that in our day high living and plain thinking are the all-in-all. Our material prosperity is a source of danger. The rich are getting richer and the poor are getting poorer. "Our national wealth in 1880 was estimated to be $43,642,000,000. It cannot be less than $50,000,000,000 now. If 40,000 families own one-half of that, they have an average of $625,000 each; or estimating five persons to each family, each person has $125,000, while the 64,800,000 who own the other half, average less than $400 apiece. Again, if 250,000 families, or 1,250,000 persons, own three-fourths of the present wealth of the country, the average for each person is $30,000, while the average for each of the remaining 63,750,000 is less than $200. But many of these millions have nothing. Superfluity on the one hand means dire want on the other. In the richest country under the sun, capable of supporting in comfort 1,000,000,000 people, a majority of its present 65,000,000 inhabitants have a hard struggle to maintain existence. While the rich are growing richer and relatively fewer in number, the poor are becoming more numerous and relatively poorer every year." (Strong.) Out of this chasm between the rich and the poor has arisen the spirit of discontent that produced the conflict between labor and capital. It cannot be settled until employer and employe are each willing to say to the other, not "all yours is mine," but "all mine is yours." Strikes are multiplying at an alarming rate. There is no hope

of relief until employer and employe are ready to recognize each others rights and obligations. Here is a remedy:

> "To thine own self be true;
> And it must follow, as the night the day,
> Thou cans't not then be false to any man."

But here is the perfect rule: "Whatever ye would that men should do unto you, do ye even so to them." St. Bernard has truthfully said: "Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own fault."

The Roman Hierarchy is a menace to the Republic. Jesuitry, the Black Pope, is a lurking foe. Their motto is: "When Protestants are in the majority we tolerate freedom of conscience, because that is their belief. But when Catholics are in the majority we suppress it, because that is our belief." Vicar General Preston said, in New York City, not long ago: "The Catholic who will take his religion from Rome, and not his politics, is not a good Catholic." That is treason. Driven from Europe and South America, they are crowding into our country. Lafayette, himself a Catholic, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." Let us take heed!

It has been our privilege to lecture in sixteen States, to address one hundred colleges and universities, and preach in many of our leading cities. The words of Abraham Lincoln give us encouragement in our work: "With public sentiment nothing can fail; without it nothing can succeed. Consequently he who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes or decisions possible or impossible to be executed."

Orlando went through "the forest of Arden" carving the name of Rosalind on the barks of trees, hanging "odes upon

hawthorns and elegies on brambles—deifying the name of Rosalind." He said:

> "O, Rosalind! these trees shall be my books,
> And in the.r barks my thoughts I'll character;
> That every eye, which in this forest looks,
> Shall see thy virtue witnessed everywhere."

It is my privilege to pass from forest to forest of our citizens, carving the name of the King of Kings upon the hearts of the people, in the hope that bye and bye they will lift up their soul to Him, with one accord, and say: "Blessed is he that cometh in the name of the Lord."

An Eastern prince was taken captive and lodged in a strong castle. His devoted servant went in search of him. But not knowing where he was confined, he traveled from tower to tower singing a song which he knew his master would recognize. At last he came to the right prison, and a token of recognition was thrown to him from a window above. I am going from place to place singing my song of loyalty to King Jesus, and ever and anon tokens of recognition are thrown out to us by the friends of our Lord.

The following passage from John B Gough's "Platform Echoes" will discover the faith in which we work: "Little Mary Newton, a girl four years of age, touches an electric instrument with her baby fingers, and the sunken rocks that had impeded navigation for centuries were burst in pieces with a roar and a crash and a mighty upheaval of the water. Did Mary Newton do it? Oh, no. There had been men under the surface placing dynamite. For months they had worked in the dark and in the wet. Those unseen men, who were toiling and laboring night and day, while ships were sailing over them and men were passing on either side, unconscious of all this hard toil—they were the men that did the work, and Mary Newton was only the medium that God saw fit to touch the instrument that sent the electric current

on its mission. Now, some of you are placing dynamite. You are preparing that which is to explode by and by, when God sends some man that shall apply the match, or turn on the electric current."

This volume is practically a collection of addresses. The greater part have been printed in the *Christian Statesman*. In their preparation we are indebted to Mulford, "The Nation," Brown, "The Sufferings and Glory of Christ," Symington, "Messiah the Prince" and "Lectures on Second Reformation," Augustine, "De Civitate Dei," Strong, "Our Country," Cook, Hetherington, McCosh, Archbishop Trench, Canon Farrar, Pearson, Schaff, Gilfillan, D'Aubigne, Hodge, and others. As Dr. Donne is quoted as saying: "Willing to go all the way with company, and to take light from others, as well in the journey as at the journey's end. And if in the multiplicity of citations there appears vanity or ostentation, my honesty must make my excuse; for I acknowledge with Pliny, 'that to choose rather to be taken in a theft than to give every man his due *est obnoxii animi et infelicie ingenii.*'"

Mrs. Livermore tell us how the ancient Athenians built a temple to Minerva. They left a niche for her statue. Two sculptors competed for the privilege of filling it. The day came for the prize to be awarded. The first was unveiled. It was beautiful, perfect; but when elevated it was too small, like a baby doll. The second was unveiled. It was complete as the other, and larger. When elevated it filled the niche, and received the prize. Phidias was crowned. That this book may fill the niche prepared for it by God's providence and be used by him for his glory, is our earnest prayer.

J. M. FOSTER.

620 Freeman Ave., Cincinnati, O., April, 1890.

CHAPTER I.

PRINCIPLES OF THE SECOND REFORMATION.

America is a child of the Reformation. It is well for us at the outset to look to the land where the principles of our civil and religious liberty had their birth.

The Christian historian recognizes two great Reformations. The first was the Reformation from Popery, in the sixteenth century. It was openly inaugurated on the 31st of October, 1517, when Martin Luther nailed his 95 theses to the door of the cathedral at Wittenberg. The second Reformation was from a corrupt and tyrannical form of Protestantism, in the seventeenth century. It was consummated in the swearing of the national covenant at Gray Friars' Church, Edinburgh, on the 28th of February, 1638. This Reformation was concerned with the purity of both Church and State. It laid the foundation of civil and religious liberty. What are the sources from which we may learn the principles of the second Reformation?

I. *The National Covenant of Scotland.* In 1534, King Henry VIII. established Prelacy in England, or a system of church government by bishops under the authority of the crown. Roman Catholicism still prevailed in Scotland. In 1581, John Craig's Confession of Faith, otherwise known as the First National Cove-

nant of Scotland, a heavy field piece leveled against the Church of Rome, was sworn and subscribed at Glasgow by the King himself, James VI., his household, and the greater part of the nobility and gentry throughout the kingdom, as well as by the Assembly's Commoners. From 1592 the first Reformation declined. The king usurped more and more of the church's prerogatives. But in 1638, after a revival of the Reformation principles, the National Covenant of Scotland was renewed. That instrument consists of three divisions: 1. The original National Covenant of 1581. 2. A list of Acts of Parliament, which we have not the power or the desire to consult. 3. The oath of the Covenanters, in which they pledge themselves: *First*, To life-long opposition to popery, prelacy, Erastianism, heresy, schism, and everything that was contrary to sound doctrine and power of godliness; and, *Secondly*, To strenuous endeavor in promoting the interests of divine truth, the welfare and unity of Christ's Church, the public peace and prosperity, and the glory of Christ as King of Kings and Lord of Lords. This bond was signed by sixteen thousand covenanters, in convention assembled. The scene was most impressive, "Some wept aloud; some burst into a shout of exultation; some, after their names, added the words *till death;* and some, opening a vein, subscribed with their own warm blood."

II. *The General Assembly of Glasgow.* After swearing the National Covenant these resolute covenanters craved a free Assembly, and a free Parliament. Charles I. was ruling, and he wished to rule without

either. At last he granted them a free General Assembly, upon learning that the church had resolved to call one upon her own intrinsic authority, should his concurrence not be granted. It met at Glasgow, on the 21st of November, 1638. His Majesty's commissioner attempted to restrain its freedom. It would not submit. He dissolved it in his master's name. It continued its work, declared null the corrupt and unconstitutional assemblies held under the sway of prelacy, abjured Episcopacy, revived Presbyterian church government, and demanded of the King a free Assembly and a free Parliament, and "that all ecclesiastical matters should be determined by the Assembly, and civil matters by the Parliament." This was the key-note to the second Reformation.

III. *The Solemn League and Covenant.* This bond consists of a preamble, six articles and a conclusion. It was framed to promote the Reformation in Scotland, England and Ireland. In 1643 it was sworn by the Assembly of divines at Westminster, and both Houses of Parliament, by the General Assembly of the Church of Scotland, and by men of all ranks, and taken and subscribed by King Charles II. at Spey, June 23, 1650. It was a politico-ecclesiastical covenant, and embodied an acknowledgment of public covenanting as an ordinance of God, to be observed by churches and nations.

IV. *The Assembly of Divines at Westminster.* The confession, catechisms and directory which they formulated have been the constitution of the Reformed Church ever since.

This Assembly represents the attainments of the church in the second Reformation. "These documents," says Dr. A. Symington, "are distinguished by the purity of their style, the soundness of their evangelical doctrine, and the comprehensiveness of their views. They were prepared with much prayer and labor, and and remain monuments of the piety and talent, erudition and industry, fidelity and zeal of the reformers of that day, as they are legitimate evidence of their principles." What, now, are the principles of the second Reformation?

I. *That the Lord Jesus Christ has been exalted to the throne of universal dominion.* This doctrine naturally comes first. It lies at the foundation of the whole mediatorial work, as now discharged by the world's Redeemer. He is the Head of His Church. He is King of nations. He has been made Head over all things to His Church. All power in heaven and earth has been given to Him.

II. *That the Church and the Nation are two mutually separate and independent moral persons*, each subject in its sphere to the Mediator, and yet sustaining the relation of the most intimate and cordial co-operation. The reformers held that the church is a moral agent, having a unity and continuity running through the centuries from her birth to the present time; and that the nation is a moral agent, having a unity and continuity running through the generations of its life. They maintained that the church had an organic life, and the nation had an organic life; that the church could keep God's law, and likewise the nation; that the

church could have her sins forgiven, and so could the nation; that the church could fast, and give thanks, and keep the Sabbath day, and the nation could do the same. They maintained that the church should not dominate the nation, as in the Papacy, nor the nation lord it over the church, as in Erastian establishments, but that each should be sovereign and independent in its sphere, recognizing, honoring and obeying the Mediator as Head and King. They maintained that the nation existed for the sake of the church in the mediatorial kingdom, and that in guarding and sustaining her, and in laying under contribution all the political forces for her enlargement and establishment, it is best serving the reigning Mediator.

III. *That the Word of God is the supreme and ultimate authority in both Church and State.* On the 15th of February, 1584, when Andrew Melville was brought before the privy council, unclasping his Hebrew Bible from his girdle, and throwing it on the table, he said: "These are my instructions: see if any of you can judge of them, or show that I have passed my injunctions." This was the watchword of the Second Reformation. God alone is Lord of conscience. Only His will is law for it. Man binding man's conscience is contrary to the plainest intuitions of the human soul. Any law, either in Church or State, that contravenes the law of God is no law at all. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them."

IV. *That public covenanting is a duty binding upon churches and nations.* The reformers exemplified this

in the two great deeds to which allusion has already been made. When James Guthrie was on the scaffold he lifted the napkin off his face, just before he was turned over, and cried: "The covenants, the covenants, shall yet be Scotland's reviving." On the 23d of July, 1706, the remnant of Cameronian covenanters in Scotland, who, on account of the disastrous policy of William, Prince of Orange, and the Church's sinful compliance in the admission of prelatic incumbents, had never joined the Church of Scotland as established at the Revolution of 1688, solemnly renewed these covenants at Auchinsaugh, pledging themselves anew to maintain those principles on behalf of which their fathers had baptized the mountains and moors of Scotland with their blood.

These are the blood-bought principles which the Fathers brought to America. Here Providence prepared a field for their development.

In an address in Washington, D. C., Dr. J. M. King quotes a few passages indicating God's providential purpose in America. Dr. Dorner, after visiting this country in 1873, said: "Columbus was encouraged by the hope that the new land would serve the honor of our Redeemer. This is not accomplished in the sense of Columbus, through the conversion of the heathen, but in a far higher sense. The discovery of America has a connection in time and spirit with the Reformation, for, as it were, a new land arose from out of the sea to serve as a bulwark and a reserve for the church of the Reformation. The Americans feel already that they have a special mission; namely, to march in their

fresh, earnest way into the fight against the skeptical and the superstitious, at the same time showing Christianity in a new light, as a living force which needs no outward human aid in order to make itself respected, but which free spirits most need." Dr. Schaff says: "In the United States, where all denominations are equal before the law, and stand on the same voluntary footing of self-support and self-government, the Christian activities keep pace with the enormous tide of immigration, and the intellectual, social and commercial growth of the people; and the churches, schools, colleges, seminaries, libraries, home and foreign missionary societies, and all sorts of benevolent institutions are there, by the joint zeal of the different denominations, multiplying with a rapidity that has no parallel in the annals of the past." De Tocqueville said fifty years ago: "Although the travelers who have visited North America differ on many points, they all agree in remarking that morals are far more strict there than elsewhere. It is evident that, on this point, the Americans are very superior to their progenitors, the English." "The new States must be religious in order to be free. Society must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed; and what can be done with a people who are their own masters, if they be not submissive to Deity? It cannot be doubted that in the United States the instruction of the people contributes powerfully to the support of the democratic republic; and such must always be the case, I believe, where the instruction which enlightens

the understanding is not separated from the moral education which amends the heart. The sects which exist in the United States are innumerable. They all differ in respect to the worship which is due to the Creator; but they all agree in respect to the duties which are due from man to man. Christian morality is everywhere the same. Christianity, by regulating domestic life, regulates the state. Every principle of the moral world is fixed and determinate. Religious zeal is warmed by the fires of patriotism. The greatest part of British America was peopled with men who, after having shaken off the authority of the Pope, acknowledged no other religious supremacy. They brought with them into the New World a form of Christianity which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs; and from the beginning, politics and religion contracted an alliance which has never been dissolved." As to moral legislation, not only the protection of society but the honor of God are concerned. Dr. Woolsey says: "On the whole, while laws against irreligious acts notice them in part on account of their human evils, I cannot help finding in them another element, proceeding from religious feelings themselves, from reverence for the Divine Being irrespective of their injury to human society. Man in his legislation cannot get rid of his sentiments: even in the later attempts at legislation, when the limits are more exactly drawn between that which is injurious to society in some specific way,

and that which is sinful, the sentiment will assert its right in defining crime or enhancing punishment." President Dwight, of Columbia College Law School, says: "It is well settled by decisions in the courts of the leading States of the Union that Christianity is a part of the common law of the State. Its recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who wilfully blaspheme, in the observance of the Sabbath, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and the legal principle which controls a parent in the education and training of his children. One of the American courts states the law in this manner: 'Christianity is and always has been a part of the common law of the state. Christianity without the spiritual artillery of European countries—not Christianity founded on any particular tenets, not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men.' The American States adopted these principles from the common law of England, rejecting such portions of the English law on this subject as were not suited to their customs and institutions. Our national acknowledgment has in it the best and finest elements of historic Christianity as related to the government of States. Should we tear Christianity out of our law, we would rob our law of its fairest jewels, we would deprive it of its richest treasures, we would arrest its growth, and bereave it of its capacity to adapt itself to the progress in culture, refinement and morality of those for whose

benefit it properly exists." Goldwin Smith says: "Not democracy in America, but free Christianity in America, is the real key to the study of the people and their institutions."

The State must have a religion. Plutarch, the disciple of Plato, remarks with truth and beauty: "There has never been a State of atheists. If you wander over the earth you may find cities without walls, without king, without mint, without theatre or gymnasium; but you will never find a city without God, without prayer, without oracle, without sacrifice. Sooner may a city stand without foundations than a State without belief in the gods. This is the bond of all society and the pillar of all legislation." *Religion is the only preservative power of the State.* Religion may be used to signify a system of doctrines, or a *cultus* or worship, or obedience to God. It is used in the last sense here: "Righteousness," obedience to the law of God, "exalteth a nation." This is confirmed by the wisest and best of men. Montesquieu affirms, "Religion is the support of society." Burke declares, "We know, and, what is better, we feel inwardly that religion is the basis of civil society, and the source of all good and comfort." Washington said, "Of all the habits and dispositions that lead to political prosperity, religion and morality are indispensable supports." And Gladstone adds, "Religion is the only preservative element of civil government."

These principles were not embodied in our fundamental law, and, hence, the nation has been drifting away from them. The National Reform Association was

organized in 1864. It includes in its ranks men of the highest Christian type in our land. The object is to engraft upon our government these fundamental principles: That God is the source of all authority, the Lord Jesus Christ King of Nations, and the Bible the fountain of all law. It is proposed to have a national law, making the U. S. postal service and inter-state commerce unlawful on the Lord's day, a uniform national divorce law, a national prohibitory liquor law, and a civil service reform which requires integrity and high moral worth as qualifications for office.

Constantine saw a cross suspended from the heavens bearing this motto: *In hoc signo vinces* (By this sign thou shalt conquer). Following it he entered Rome and assumed the purple in A. D. 323. Paganism went down and Christianity ascended the throne of the Cæsars. The National Reform Association has seen the sign of Christ's crown and covenant, and following it they propose to storm the fortifications of Satan in our land, and exalt the King of kings to the throne.

CHAPTER II.

TERMS DEFINED.

When Webster was asked how he attained such clear ideas, he replied, "By attention to definitions."

Mr. Tennyson remarked at an anniversary meeting of the Metaphysical Society: "Modern science ought at any rate to have taught us one thing—how to separate light from heat." What we want in the National Reform movement is not the *heat* of angry debate, but the *light* of candid discussion. And that is the policy of the National Reform Association in sending so many agents into the field.

Prof. Jevons, in concluding his discussion of "The State in Relation to Labor," remarks: "The subject is one in which we need, above all things, discrimination." "In the beginning and through the middle and at the end of all discussion of the mutual obligations and rights of men in a free state, we shall do well to keep in mind this first need of discrimination." (Andover Review, April, 1885.) In this discussion we must discriminate between the nation and its government, the convention and congress, constitutional and statutory law. The nation is the principal, the government is its agent. The convention makes the constitution, the congress the statute. But still we raise the questions: What is the nation? What is the government? What is the constitution?

A nation is the creature of God. It is not a human device. It is not of man, neither by the will of man, but of God. It is not made; it is born, *nascor*, born of God's providence. Rome was built by man. It was an empire built up of cities. There was no bond of union. To cities it again returned. (Guizot's History of Civilization, page 47.) England has made herself a great name by conquest and annexation. But the question with her to-day is, Shall it be confederation or disintegration? (Nineteenth Century, March 1885, "Imperial Federation," W. E. Forster.) The real English nation is small. The national spirit is from God, and wherever that national life throbs, there is the nation. The nation, in the larger and more extended sense, is the whole mass of the people in whose bosoms the national spirit is fervid. This national spirit, which makes the patriot willing to suffer and die for his country, is from God, and may be cultivated until, like the Greek's, no power of invading foe can crush it. Since we come into the world imbued with this national life, it is obvious that we are born into the nation. This spirit is in us by nature. It is there, and we cannot divest ourselves of it. Just as we are members of the family in which we are born, and have in us the spirit of the family life, so we are members of the national body in which we were born and are animated by the national life. The spirit of nationality may be acquired through the process of naturalization by a foreigner. But in the case of a native born citizen it is in him by nature. By birth he is a member of the nation. This is the national body. It is the sphere of

civil rights. Every man, woman and child within the national domain has a right to life, liberty and property, to educate and be educated, to buy and sell, to marry and give in marriage, to discuss questions of public interest with tongue or pen, to give and receive title deeds, to pay taxes. The anti-Chinese bill is in contravention of man's inalienable rights. God has ordained that every human being shall enjoy his civil rights in all places of the earth. The national body is an institution of civil rights.

But the body of the man *alone* is not the man. Within the body resides the soul. The soul makes man an intelligent, responsible agent. Intelligence and freedom are the ground of personality. The personality of the man resides in the soul. Within the mass of the people occupying the national domain, there is the "voting body," about twelve millions. That "voting body" represents the intelligence and freedom of the nation. The personality of the nation resides in it. It is not a voluntary body. All who are native born or naturalized, whether male or female, who have intelligence (*i. e.*, are not demented) and who have come to years when that intelligence is available which makes them free (*i. e.*, who are over twenty-one years old) are natural members of it. It is the nation in the narrower and more limited sense. It is the sphere of sovereignty. (See *The Nation*, by Mulford, pp. 211, 212.) Just as the soul, in which resides the human personality, is the sovereign of the body, so the "voting body," in which resides the national personality, is the sovereign of the mass of the people.

The soul is responsible for the acts of man, whether physical, mental, or both. The "voting body" is responsible for the acts of the whole people. The punishment of the man may fall upon the body, or mind, or both. The punishment of the nation may fall upon the mass in physical judgments, or upon the "voting body" in "blindness of mind, strong delusions," &c. The "voting body" is the soul of the nation. It thinks for the nation. It is the sphere of national sovereign rights. The Lord Jesus Christ, the King of kings, proposes His law to this sovereign "voting body" for their acceptance. They receive it. That moment the moral law becomes a national covenant between them and the "Governor of the nations." It is their constitution. They say, with Israel, at Sinai, "All that the Lord hath said we will do and be obedient." It should be contained in the preamble to the national constitution. Then it would read: "We, the people, acknowledging Almighty God as the source of all authority and power, Jesus Christ as the ruler of the nations, and the Bible as the fountain of all law, do ordain," &c. The preamble is the constitution of the "sovereign body." The "sovereign body" is bound by it, and has no right to reject it, or even alter or amend it, except in accord with the mind and will of the "Prince of the kings of the earth." In subjection to it the "sovereign body" makes the national constitution. A constitution is simply the moral law translated into the forms of national life. But when this sovereign "voting body" accepts of the constitution and acts under it, it becomes a "*political body.*" It is constituted of the same voters,

but they were acting in their sovereign capacity in making and adopting the constitution, and in their political capacity in accepting authority under the constitution. This "political body" is the sphere of political rights. In it the members have a right to vote, and hold office and direct the political life of the nation. All who exercise their political rights in it are reckoned as accepting the constitution and taking the oath to support it. It is the "governing body" in the land. It is the political sovereign. The constitution is a political covenant between the "national body" and the "governing body." The *Government* in the larger sense means the whole system of offices, including the executive, legislative and judicial departments, in which civil authority is exercised, as we speak of our republican government. In the narrower sense it signifies the administration, as we speak of the Arthur and Cleveland administrations. England has had twenty-one governments since 1827. France has had twelve governments in the last decade. In either case the government is under oath to carry out the constitution. It is the sphere of official rights. The government applies the constitution to the individual citizen through the statutes. The individual citizen is subject to the statute in the hands of the government, the government to the constitution in the hands of the "political body," the "political body" to the constitution in the hands of the "national body," the "national body" to the moral law in the hands of Christ, and Christ to the moral law in the hands of God, who is all in all. But it is the same

law throughout. Statutory law is constitutional law unraveled; constitutional law is the moral law unrav eled; the moral law is Jesus Christ translated into life, and Christ is the revelation of God.

Now the "sovereign body" breaks this chain which connects the nation with the mediatorial throne. It rejects Christ as King, and will not accept of his law. On the contrary, it adopts a godless institution. This is a national sin which will be fatal if not put away.

In the tower of the cathredral at Strasburg there is a clock, wonderful in its combinations, marvelously complicated. The praises of the maker were spoken by all the people. The reigning prince became jealous and cast him into prison. The condition of his being liberated was a promise that he would never make another like it. This he stoutly refused to give. Then the prince ordered his eyes to be put out. The artist asked to be led to the tower that he might adjust his clock before the sentence be executed. He touched a secret spring which deranged the machinery and the work was spoiled forever. No artisan in Europe could restore it. The workman and his work went out together.

This nation was called into being by the King of kings. It has been nurtured by His providence. He alone can maintain its life. If He touch the fountain of life we perish. We have rejected Him and virtually said, "Who is the Lord that we should obey Him?" If we persist in this rebellion, the secret spring of national life will be touched and we will perish forever.

For many years previous to 1845, it had been known that the planet Uranus was subject to certain

perturbations in its orbit, which could not be accounted for by the attraction of the sun or the other planetary bodies. From the nature and amount of these perturbations, Le Verrier, a French mathematician, demonstrated the existence of an undiscovered planet; and so completely had he determined its place in the distant heavens that when Dr. Galle, of the Berlin Observatory, pointed his telescope to the place designated by Le Verrier, he not only found the new planet, but found it within one degree of its computed location. The star of our Republic, the brightest in the galaxy of nations, is to-day subject to certain moral perturbations. The discerning reformer recognizes this as due to the rising "bright and morning star," the Lord Jesus Christ. The day of great reformation is near at hand. He is come, and "unto Him shall the gathering of the people be."

CHAPTER III.

THE MORAL RESPONSIBILITY AND ACCOUNTABILITY OF NATIONS.

What is a nation?

It is not a mere aggregation of individuals. Aristotle held that the whole was before the parts. This nation existed as a body before the individuals now living in it were born. Caius Marcus denounced the mob in Rome as "the detached and disorganized rabble," in whom there was nothing of the national unity. "Go, get you home, you fragments."

It is not the government. There was the deepest folly in the exclamation of Louis XIV., "I am the State!" The government is the agent set up by the nation to carry out its will. The nation exists before the government, and the government is answerable to the nation.

It is not a voluntary association. A man may join a voluntary association or not, just as he elects. But has he this option in civil society? He is born into the nation, and is by nature subject to its laws. He is in his normal state in the nation just as much as in the family. The corporation and the nation differ as the artificial and the natural. A "banking association," which Blackstone terms "an artificial personality," is the creature of the nation, is responsible to the nation, and appeal can always be had from it to

the nation. But the nation is the creature of God, accountable to none but Him for the use of the great powers with which He has invested it.

It is not a league. The late war settled that. The South said: "This is only a league of sovereign States. You have no right to coerce a sovereign State. The right of secession is inalienable. We demand a separation." And except this nation is a moral person the South was right and the war an outrage. But the North answered: "No; this is not a league. It is a nation. It is a moral person. To divide it is suicidal. The Union shall be preserved; peaceably, if you will; forcibly, if we must." The decision is on record, traced in blood, with an iron pen, that this is a nation.

It is an organism. It has a unity and a continuity running through the generations. The nation of Israel was the same under her judges and kings, the same from her organization at Sinai until the Roman eagles were set up in Jerusalem. Rome was the same under her kings, her emperors, her consuls, her decemvirs, and her military tribunes. France was the same nation under her feudal, imperial, and republican governments. The United States is the same nation under the Articles of Confederation and the Constitution. Mulford says: "The origin of the nation is not in the will of the individual, nor in the will of the whole, but the higher will, without which the whole can have no being, and its continuity is not in the changing interests of men, but in the vocation which, in a widening purpose from the fathers to the children, joins the gen-

erations of men, and its unity is not in the concurrent choice of a certain number of men, but in the divine purpose in history which brings to one end the unnumbered deeds of unnumbered men." There is a deep truth in the words of Cicero, "The State is formed for eternity."

It is a conscious organism. "The nation," says M. Thiers, "is that being which reflects and determines its own action and purposes." A nation has a life and is sensitive like a man. Think of the thrill our nation experienced when Sumter was fired upon. Did not the national life course faster and its pulse beat quicker at the intelligence? We aver that the nation has a soul. The French priest, Pere Hyacinthe, said, "What I admire most in a nation is its soul." Moral principles constitute the soul of a nation, and as long as they are preserved the nation will live, for "the eternal years of God are hers."

It is a moral organism. It has all the properties and is subject to the laws of a living, responsible agent. It has reason, will and conscience. It is capable of rights and obligations. It contracts debts and may not repudiate. It makes treaties and may not break them with impunity. It has a character for good or evil. What is more common in the Scriptures than "ungodly nation," "hypocritical nation," "wicked nation;" and "holy nation," "righteous nation," "godly nation?" Even the Romans could stigmatize the Carthagenians with the stinging imputation of "Punic faith," and the embittered poet could speak in loathing terms of "perfidious Albion." Milton, the great

English poet and statesman, said: "A nation ought to be but one huge Christian personage; one mighty growth of an honest man, as big and compact in virtue as in body." The different years of man's life correspond to the different generations of a nation's life; and it is no more absolved from obligations incurred in past generations than a man by becoming old is free from the obligations of his misspent youth.

A man commits murder. Ten years after he is arrested, tried, convicted and executed. Now, according to physiology, every particle in his body has been exchanged for new particles, so that the crime was committed in one body and expiated in another. Does the law recognize this change? Not at all. He is the same identical person in both cases, and as such is punished. So with the nation. The whole body is renewed every generation, but the personality remains the same from generation to generation, through all the centuries of the nation's life. A man takes a knife in his hand and strikes it to his brother's heart. They do not hang his hand; they hang his head. If one man kill another with his foot, they do not hang his foot, but his head. Capital punishment means to take off the head. Why one member suffer for another? A man steals with his hands, and they put the whole body in the penitentiary. Why the whole body suffer for the wickedness of one of its members? It is the person that suffers, and no matter upon what member the punishment fall, the same responsible agent suffers. A nation is a creature of God, and at His pleasure He punishes the tenth generation for the sins of the first,

as in the case of Amalek; the people for the sins of the ruler, as in the case of the Gibeonites; and the ruler for the sins of the people, as in the case of Zedekiah, whose sons were slain before him, his eyes put out, and, bound in fetters of brass, he was carried to Babylon.

The national person suffers. Hence our officials at Washington became corrupt as the valley of Jehoshaphat, as the Credit Mobilier and Star Route scandals attest, and the citizens of Boston and Chicago suffered from destructive fires. Our nation supported human slavery, that sum of all villainies, and the War of the Rebellion cost us 1,000,000 lives and $9,000,000,000. The nation persists in its rebellion against God, and a series of calamities affect the people, from the panic of 1873, down through the grasshopper plague in the West, the yellow fever in the South, the Pittsburgh riot of 1877, to the assassination of our Christian President, Garfield, who "was cut down in his high places." To-day the national body carries such ulcerous sores as Sabbath desecration, intemperance, speedy and easy divorce, and political manipulations. And the "iron rod" falls upon us in the yellow fever at Jacksonville, and the railroad disaster at Mud Run—"the festival of death." "Think ye that those eighteen men upon whom the tower of Siloam fell and slew them, were sinners above all who dwelt in Jerusalem? I tell you, nay. But except ye repent, ye shall all likewise perish." Do you think that the sufferers at Jacksonville and Mud Run were sinners above all the citizens of the United States? I tell you, nay. But

except this nation repent of its rebellion against God and its aggravated sins, the whole people shall perish in like manner. The nation must acknowledge and obey the King of kings or perish. God has decreed it. "The nation and kingdom that will not serve Thee shall perish; yea, those nations shall be utterly wasted."

1. God made a covenant with the nation of Israel at Horeb, fifty days after the exodus. Forty years after, when that generation had passed away and another had grown up, Moses said: "The Lord our God made a covenant with us at Horeb; the Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day." "Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day." And the breach of this covenant in after generations was the procuring cause of destructive judgments upon this nation. Hence their prophets referred to their forefathers, not by the historic *they* of the past, but the *we* of continuous present being. Thus, in the 66th Psalm, the passage of the Red Sea is connected with the generation in the time of David. "There did *we* rejoice in him." Jeremiah identifies his contemporaries with Israel in the wilderness. "Thus saith the Lord: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness."

2. When the Israelitish nation was engaged in the conquest of Canaan, their elders made a covenant of peace with the Gibeonites, who dwelt in the land.

The Gibeonites used craft to secure the treaty, the elders of Israel were deceived, and the people were incensed against them for being so hasty and unwise. But the covenant remained binding. Some four hundred years after, Saul, the King of Israel, in his zeal for his people, slew the Gibeonites, that he might take their lands and enrich his followers—"the spoils of office." The matter received scarcely a passing notice. Perhaps few in the nation knew of it; at least no one seemed to care. But God saw it. And He keeps a *book*, and His accounts always balance. And about seventy-five years later, near the close of King David's reign, a three-years' famine came on Israel, carrying suffering and death in its train. David inquired the cause, and God answered: "It is for the bloody house of Saul, because he slew the Gibeonites." Here you have a nation making a treaty, four hundred years after it is broken by the King, and seventy-five years subsequent to its violation the punishment came, and it fell upon the subjects who were personally innocent, and, perhaps, largely ignorant of the violation of the covenant. The record is burdened with warning to our nation for her flagrant, shameless, outrageous breach of faith with the Indians and Chinese. After narrating the facts respecting the treaty Israel made with the Gibeonites, the breach of it by King Saul four hundred years later, and the punishment in the three-years' famine near the close of King David's reign, Dr. Taylor speaks as follows: "But let no one think it strange that the penalty should come thus, in famine, upon an entire nation, after a new generation

had sprung up, for a nation's history is a unit; and as there can be no such thing as retribution of a nation in the future state, it follows that if punishment for national sins is to be inflicted at all, it must fall in the subsequent earthly history of the nation that committed them. The generation which was alive in France at the era of the massacre of St. Bartholomew and the revocation of the edict of Nantes, was a different one from that which lived at the time of the first revolution; yet in the events of the latter, with its Reign of Terror and rivers of blood, we have the undoubted consequences of the former. Many generations have come and gone in Spain since the days of Philip and the great Armada, yet we cannot doubt that the miserable condition in that land for more than a century—a condition out of which its inhabitants find it hard even now to emerge—was due to the sins of those who knew not the day of their visitation, and suppressed the Protestantism which, but for the Inquisition, would have arisen among them and enabled them to lead the van of European progress. The English occupants of India in 1857 were not the same as those who, under Clive, Hastings and others, so unrighteously obtained possession of large portions of that empire—nay, they were in many instances men of another order and a nobler nature; yet upon these—ay, upon the heads of sainted missionaries who repudiated and condemned the cruelty and craft of the first invaders—the terrible Nemesis of the mutiny did fall. Hence there is nothing out of keeping with God's usual procedure in the fact that forty years after a national sin had been com-

mitted by Israel under Saul, the punishment came and fell upon a generation different from that which had been guilty of the wrong. Though the generation was different, the nation was the same. God is indeed 'a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation.'"

3. David, the King, numbered the people, contrary to the divine command, against the earnest protest of Joab. The sin was not in counting them, for we see in the book of Numbers that God counted them exactly, but in the pride which prompted it and which led him to include in the tale the uncircumcised cities of the Hivites and the stronghold of Tyre, for whom no ransom money was paid. For the King's sin a three-days' pestilence was sent upon Israel, slaying 70,000 of the people. It does not appear that David or any of his household were personal sufferers. When David saw the destroying angel standing over Jerusalem with a drawn sword in his hand, he said: "Upon me and upon my house be thy hand. But what have these sheep done?" The head of the nation sinned; the members of the national body suffered. The same is true of other nations

4. God commanded Saul, the king of Israel: "Go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Why are they to be exterminated? We are carried back four hundred years to find the cause. It is "because they met Israel in the wilderness, as they

journeyed from Egypt to Canaan, and smote the hindermost of them, all that were feeble, the faint and weary." There was not an individual living that had taken part in that transaction, nor had been for many generations. What had the women done? What sin had the infants and sucklings committed against Israel? What the flocks and herds? The whole order recognized the unity and continuity of the nation and its moral personality, and teaches that national life must be free from rapacity and spoil.

5. Babylon is given into the hands of the Medes and Persians. Why? God used the Chaldean nation as His "rod" to chastise His people. Nebuchadnezzar carried them captive to Babylon. But when he carried them there *according* to the divine will, he oppressed them *contrary* to the divine will. "I was a little displeased, and they helped forward the affliction." For going beyond the divine will, Babylon is taken by the Medes and Persians. But Nebuchadnezzar, the agent in this sin, had long passed away.

6. Tyre is pillaged by Nebuchadnezzar, and afterward destroyed by Alexander the Great. What the cause? It is because she broke the treaty of peace made between Hiram, king of Tyre, and Solomon, king of Israel. "Is it for three transgressions of Tyre or for four? I will not turn away the punishment thereof, because she remembered not the friendly covenant."

7. Jerusalem is destroyed by Titus and the Jewish nation rooted out. Why? The Savior answers in His parable of the "wicked husbandmen." The nation of

Israel is the vine. The rulers who sat in Moses' seat the husbandmen, Palestine the vineyard, Jordan and the two lakes on the east, the great desert and the Idumean mountains on the south, the Mediterranean on the west, and anti-Libanus on the north, the hedge about it. The Jewish ceremony the wall. The earlier and later prophets were the sent servants of God. These they shamefully entreated. The Lord Jesus Christ is the Proprietor's Son, Him they slew. Therefore "the Lord of the vineyard" miserably destroyed those wicked husbandmen. Archbishop Trench, in his "Notes on the Parables," says: "It is very instructive to note the way in which the successive generations, which during so many centuries has been filling up the measure of the iniquity of Israel, are contemplated throughout but as one body of husbandmen; for indeed God's word is everywhere opposed to that shallow nominalism which would make 'nation' no more than a convenient form of language to express a certain aggregation of individuals. God will deal with nations as living organisms, and as having a moral unity of their own, and this continuing unbroken from age to age. Were it otherwise, all confession of our fathers' sins would be a mockery, and such words as our Lord's at Matthew, xxiii: 32-35, without any meaning at all. Nor is there any injustice in this law of God's government, with which he encounters our selfish, self-isolating tendencies; for while there is thus a life of the whole, there is also a life of every part, and thus it is always possible for each individual, even of that generation which, having filled up the last drop of the measure, is being chastised for all

its own and its fathers' iniquities, by personal faith and repentance to withdraw himself from the general doom. It will not, indeed, always be possible for him to escape his share in the outward calamity (though often there will be a Pella when Jerusalem is destroyed, an ark when a world perishes), but always from that which is the woe of the woe, from the wrath of God, of which the outward calamity is but the form and expression." (Jer. xxxix: 11.)

Do you ask, Why has the pathway of history been strewn with the wrecks of nations? The answer is: They rebelled against God and He smote them. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." "The burden of Egypt," "the burden of Babylon," "the burden of Tyre," may be written against all these nations. Phenomena change, principles are eternal. "Many a Sarmatia has fallen unwept, but none without a crime."

"It is something monstrous," says Dr. Arnold, "that the ultimate powers in human life should be destitute of the sense of right and wrong." "The moral character of government seems to follow necessarily from its sovereign power. This is the simple ground of what I shall venture to call the moral theory of its objects; for as in each individual man there is a higher object than the preservation of his body and goods, so if he be subject in the last resort to a power incapable of appreciating this higher object, his social and political relations, instead of being the perfection of his being, must be its corruption. The voice of law can

only agree accidentally with that of his conscience; and yet on this voice of law his life and death are to depend, for its sovereignty over him must be, by the nature of the case, absolute." The moral character and accountability of nations is the burden of history. "The history of the world cannot be understood apart from the government of the world."

Now, let us apply these facts. There is the highest authority for comparing a nation to a tree. "As the days of a tree are the days of my people." The fathers brought the tree of civil and religious liberty and planted it upon American soil, dedicated to God and human rights. But our enemies brought two other trees, the upas of slavery and the upas of secularism, and planted them on either side. The first upas grew for two hundred and fifty years. It threatened our life.

In 1837, Wendell Phillips said, in Faneuil Hall, "This land is not large enough to contain slavery and freedom together." In 1858, Abraham Lincoln declared, "This land can not exist, half slave and half free." In 1861, God came in judgment and cut it down. The bloody fields of Gettysburg, Vicksburg, Shiloh and the Wilderness, and the horrors of Libby Prison and Andersonville, were the answer. Abraham Lincoln was right in interpreting the war when he said in his second inaugural: "If it please Almighty God that the wealth that has been piled up by two hundred and fifty years of unrequited toil shall all be taken away, and for every drop of blood drawn by the lash, a corresponding one shall be drawn by the sword, still

we must say, the judgments of the Lord are true and righteous altogether." You know the verdict of history:

"Right forever on the scaffold,
Wrong forever on the throne;
But that scaffold sways the future,
And within the dim unknown
Standeth God, behind the shadow,
Keeping watch above His own."

The second upas still grows. The Constitution of the United States does not contain the name of God. In adopting it we virtually said: "We propose to run this nation in the name of 'We, the people,' independent of the King of kings."

When Adrian VI. was chosen Pope, the Hollanders inscribed on their banners, suspended from their houses, these words: "Utrecht planted, Louvain watered, the Emperor gave the increase, and God had nothing to do with it." On the Constitution of this republic these words may be properly inscribed: "The Pilgrim Fathers founded this nation, General Washington led our armies to victory, 'we the people' framed the Constitution, and Jesus Christ had nothing to do with it."

The upas of secularism still grows. It is alarming in its proportions. Let me point out some of its branches:

1st. *The churchless masses.* We hear a great deal about immigration. They are coming here at the rate of 1,000,000 a year. There are 17,000,000 here of foreign birth or foreign parentage; by the end of this century there will be 43,000,000. In London, England, 64 per cent. of the population were born

within the corporate limits, 94 per cent. in England and Wales, and 98 per cent. in Great Britain and Ireland. But every city in the United States has from 50 to 87 per cent. foreigners. This fact, however, is not alarming, were it not for the additional one, that more that one-half the people in the United States never darken a church door. Ohio is the only State in the Union that has a seating capacity in its churches for all the people over ten years of age. In New York, in six Assembly districts, having 360,000 people, there are 31 churches and 3,018 saloons. In the First Assembly district, having 40,000 people, there are 7 churches and 1,078 saloons—1 church to 153 saloons, and the saloon is open 100 hours per week, while the church is open 7 or 8 hours. In one section, having 60,000 people, there is only one church. Since 1880 the population of New York has increased 300,000, and only 4 churches have been added. In a section in Chicago, having 60,000 people, there is no church at all. Out of 7,000,000 young men in the United States, 5,000,000 never go to church. It is true that 75 per cent. of the young men never darken a church door, 95 per cent. are not connected with the church as members, and 97 per cent. carry no cross and do no work for Christ. We know that Christianity is the leaven, but it is not brought in contact with the people. We have the leaven in one pan, and the dough in another. Let this state of things continue and our doom is sealed.

2d. *Illiteracy.* Out of 65,000,000 of people, 5,250,000 cannot read; 6,250,000 cannot write. Out

of 18,000,000 of children of a school age, 10,000,000 are enrolled, 6,000,000 attend. In New York, out of 385,000 children of a school age, 140,000 attend. In the South, two-thirds of the legal voters cannot read their own ballots. Take the voting society, in round numbers, 10,000,000, [it is near 12,000,000], let my fingers represent it. One-fifth can not read their ballots—the little finger must come down. Another fifth can not read enough to vote intelligently—the second finger must come down. The intelligent voters are about equally divided between the two great political parties, and may be represented by the two taller fingers. Then the criminal class vote is dominated by the saloon. The thumb must come down, and it closes over the other two fingers. Now, with the intelligent vote about equally divided, and bidding for the illiterate, the semi-illiterate and the criminal class vote, it does not require a man to be a prophet, nor the son of a prophet, nor an alarmist, to say there is danger ahead. These facts form the dark and lowering cloud in our political sky. Let a master hand touch it, and the thunders will roll, the lightnings will flash, and a deluge of wrath will descend upon us.

3d. *The liquor traffic.* It costs our nation $1,500,000,000 annually, maintains a standing army of 600,000 drunkards, and sends 80,000 to a drunkard's grave every year. And then, the heart-broken wives and widows, orphan children, ruined homes—a scene of suffering and woe which tongue or pen can not describe. It stalks through our land with the crushing steps of a giant, leaving a desolation in its

path. We must destroy the liquor traffic, or it will destroy us.

4th. *Sabbath desecration.* In Prussia, 57 per cent. of those working in factories and 77 per cent. of those engaged in mercantile and transporting service have no Sabbath. In England and America 2,500,000 are deprived of their Sabbath rest by the railroad and postal service. The bondage of Israel in Egypt was not a circumstance to this. On the New York Central Railroad, 450 locomotive engineers petitioned for Sabbath rest, on the ground of conscience. They were refused. That is the car of Juggernaut, crushing the liberties of the American people. Two millions in the United States are compelled to work every Sabbath unnecessarily. For this oppression God will visit us.

5th. *The conflict between labor and capital.* Capital is concentrated in the hands of a few. Labor is organized. Fifty years ago, a boy started as deck hand on a steamboat. In half a century he had $73,000,000. Another starts out with no property but a mouse trap. In twenty-seven years he has capital stock equal to $100,000,000. How came they by these mammoth fortunes? There are only three ways of getting money: 1. Gift. They did not get it in this way. 2. Industry and sagacity. Society is a joint-stock concern. No one has a right to take out more than he puts in. Perhaps one of these men, by his industry and sagacity, is worth to society $1,000,000 a year. In twenty-seven years he would then have a right to draw out $27,000,000. But he draws

$100,000,000. How came he by the extra $73,000,000? There is only one other way of getting money, and that is by stealing. They obtained it by stock gambling, and that means stealing on a large scale. As a consequence, the poor suffer. Hence the discontent that led to labor organizations. There are trades unions in every State in the Union, and they represent all classes. Organized labor and concentrated capital are the two great facts before us. These are two columns. They are drawn up in battle array. We think of the Pittsburgh riot of 1877, when 128 locomotives were given to the torch; of the Cincinnati riot, when 153 men were shot down and the Court House burned. These are but the firing of the outer pickets. If the firing of the outer pickets occasion such turmoil, what will be the result when the two columns shall have collided? Why, our land will be converted into an Aceldame—a field of blood.

6th. *The Roman Catholic hierarchy.* This has a Jesuitical organization as perfect as my hand, the wrist of which is yonder on the Tiber and the fingers in the nations, manipulating their civil and religious institutions. This is the hoary-headed foe of civil and religious liberty.

Had she the power she would slit the veins of our nation and let flow her best blood. Ask Italy! Not to mention Dante's sad and bitter protest, a recent writer answers: "The Papacy has been the elemental, implacable foe of Italian unity. It never would permit a powerful native kingdom to unite Italy." Macchiavelli, who inscribed his "History of Florence" to

Clement VII., says: "All the wars that were brought upon Italy by the barbarians"—that is foreigners—"were caused mainly by the Popes, and all the barbarians who overrun Italy were invited in by them. This has kept Italy in a state of disunion and weakness." Ask France! And M. Guizot answers that "Since the long drawn battle of Boniface and Philip the Fair, it has been a life and death struggle with the so-called clerical party, which is always allied with secession." Ask England! And Gladstone answers, "From the Tudor age it has been a battle with 'the great red dragon.'" Ask the United States, and she points to Encyclical of December 6, 1864, in which Pius IX. claimed the exemption of the clergy from the authority of secular tribunals and asserts a divine sanction in "refusing to permit their cases to be subject to the judgment of the latter." He also asserts that "rulers are subject to the church," and even that "in the State, internal municipal laws are involved in the same subjection." What need we any further witness! She has been convicted of treason against civil government. Pope Hildebrand kept Henry IV. standing outside the gate of Canossa four days barefoot in the snow. In 1872, Bismarck said: "We are not going to Canossa, physically or spiritually;" but he did go. The hierarchy is making an assault upon our public school system in Pittsburgh and Boston. In New York, they have received millions of dollars from the public treasury. Are we going to Canossa? They are 7,000,000 strong. They hold the balance of power in politics. We are nearer Canossa than we think.

7th. *Political Corruption.* Read the *North American Review* for December, 1887. An overseer tells what he saw in the election of the previous month in New York City. At a precinct, before 6 A. M., he saw a row of twenty men with right hand elevated and a ballot between thumb and forefinger, while a man on the curb watched. When the polls were opened they deposited the ballot, and filed in the side door of a saloon. In there was a well known "heeler" giving out five dollars apiece to these voters. At another precinct, votes were sold at from seven to ten dollars each. At one place they were sold wholesale. He found two boarding-houses that had been stocked for election day, and the vote was sold in a lump. He knew that at least a quarter of a million dollars was spent on that day in that city in buying votes. Where does the money come from? Read the *Baptist Review* for March, 1888. Before a great political party in New York State would consider a man eligible for nomination for Comptroller, he must agree to be assessed $25,000, and the salary for the office was only $10,000. Before they would consider a man for nomination for the Judgeship, he must agree to be assessed $20,000, and the salary was only $17,500. Before they would consider a man for nomination for the Assembly, he must agree to be assessed $10,000, and the salary is only $5,000. How could these men stand such a draft? What becomes of this money? They are brought in contact with the public treasury. Our political elections are the sheerest farce, by virtue of the purchasing of votes. No wonder Christian citizens are crying out in alarm, "We must have a reformation."

Xenophon tells us in his anabasis that during the famous Retreat of the Ten Thousand, the Greeks besieged a certain city. When they could not take it, a woman within proposed to betray the city by opening the gate. Her reward was to be what each soldier wore on his left arm (referring to their golden bracelets). She opened the gate and took her stand near by to receive the price of her treachery. As the soldiers filed in they threw their shields at her feet until she was buried beneath them. There are many within our national citadel who are ready to betray us to the enemy. Every voter who sells his vote, every politician who buys votes, and every manipulator of the ballot-box, acts the part of a traitor in opening our gates to the foe. The National Reform Association is sounding an alarm. This society is mustering an army of Christian citizens who will sacrifice their lives, their fortunes and their sacred honor in defense of our liberties.

Our civil service is becoming a source of danger. To change 100,000 government appointees every time one administration goes out and another comes in is a standing menace to the Republic. What will it be when there are 200,000 places to be filled?

Joseph Cook says: "The parliamentary expenses of the Brighton railway in England were fifteen thousand dollars a mile. George III. sometimes expended for purposes of political corruption the money voted to him as King, and called his gifts golden pills. We all remember very well that Lord Chatham's measures of reform were often spoiled by Lord Bute, and that the latter frequently succeeded by striking the great states-

man's followers with a golden club. It is said that Lord Bute, in a single day, issued to the order of his agents twenty-five thousand pounds. On another occasion a government loan was raised among his adherents by private subscription on such terms as to distribute among them three hundred and fifty thousand pounds of public money. In the days of the Pensioned Parliament peerages were bought and sold, and now and then the amounts paid for them entered in the books of the exchequer. It was very common to buy a member of the Lower House, and even a lord was sometimes sold over his chair as you sell goods over the counter of a stall. But in 1832, a reform began. In 1853, Sir Stafford Northcote drew up a plan by which it became an accomplished fact." "What is the particular regulation of office-holding in Great Britain? The Premier appoints, of course, his colleagues in his cabinet, with the advice of the Queen. Then the cabinet, together, choose subsidiary officers just under them. Only about thirty men in the upper ranges of the civil service are changed when the party or the ministry changes. With very few, and now decreasing exceptions, the lower ranges are filled by competitive examination. A man once in position expects to keep his place during good behavior, and to be promoted for merit. The consequence is that the control of politics has been taken out of the hands of party in Great Britain, so far as office holding is concerned, and put into the hands of the people, where it belongs." The spoils system was introduced here by Andrew Jackson. It has gone to seed. Unless the government appointees

voluntarily contribute to election purposes a mark is put upon them which secures their prompt removal. The Credit Mobilier and Star Route scandals are some of its fruits.

Here are some of the branches of this deadly upas of secularism. Now, let Christian citizens unite and cut it down, before God comes in His judgments to remove it. Dr. Leonard tells of a visit to California, where he saw the stump of what had been the largest tree in the State. It served as the first floor of a three-story building; the house was built over it. He asked the proprietor how he succeeded in getting it down. "Well," he said, "we had an awful time of it. First, we took long-handled axes and girdled the tree, and then we took saws and sawed it round and round. Then we took augers and bored it through and through. But still it stood, until one day a great cyclone swept through the mountains and took it in its awful embrace and swayed it to and fro and brought it down with a crash that caused the mountain to tremble." Now, what is proposed is, that Christian citizens unite and girdle this upas with the axes of the divine law, then saw it round and round with the saws of the divine law, then bore it through and through with the augers of the divine law, and by and by God will raise such a cyclone of righteous indignation as will take it in its embrace, and swaying it to and fro, bring it down with a crash that may cause our land to tremble from shore to shore. Then will the tree of civil and religious liberties grow and fill the land, and all the people will rejoice beneath its shadow. Then

will we know from a happy experience the true meaning of the words of the Psalmist, "Blessed is the nation whose God is the Lord."

Julian, the Roman Emperor, undertook to destroy Christianity and reinstate Paganism. While engaged in his great campaign some one asked a Christian in Rome, "What is the Nazarene doing now?" He replied, with triumphant faith, "Making a coffin for Julian." Almost immediately the news came that Julian had expired in the heart of Asia, exclaiming, "Thou hast conquered, O, Galilean!" Satan is mustering the liquor traffic, Sabbath-breaking corporations, secret oath-bound fraternities, etc., to take possession of this land. The Great Conqueror is coming forth to meet him. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not." The right must triumph.

We need the courage and fidelity of the old Roman general, Marcus Attilus Regulus, who was taken prisoner by the Carthagenians. His captors sent him to Rome to negotiate an exchange of prisoners, first binding him by an oath to return to Carthage. He went to Rome, and spoke in the Senate against the exchange, as being to the disadvantage of the republic. When he returned to Carthage they placed him in a box filled with sharp nails on all sides, so that he must stand or be pierced, and from loss of sleep he died. Oh, for a band of Christian soldiers having the courage and fidelity of Regulus!

CHAPTER IV.

CIVIL GOVERNMENT GOD'S MORAL ORDINANCE.

There are only two theories of civil government—the infidel theory, namely, that the State is only a wise human institution, and the Christian theory, namely, that it is an ordinance of God. The infidel theory is usually based upon the social compact. This idea was conceived in the mind of the atheist Hobbes, of Malmsbury. Denying the existence of any fixed standard of right, and consequently that there is any such thing as virtue or vice, this speculative philosopher resolved all laws into one—the will of the legislature. Here he found the "staff of authority." Locke, in turn, found here "the shield of liberty." With Grotius and Kant, of Germany, it is the *jus naturale*, or natural law. But its clearest assertion was in France, and its highest development was in the *contract social* of Rousseau. In America, it appeared in the convention that framed the United States Constitution, for Franklin says, "With three or four exceptions the convention thought prayers unnecessary." The form of the theory, as maintained by Locke, is apparent in the political writings of Adams, while in those of Jefferson the theory of Rousseau is dominant. In our day it appears in the demands of Liberalism. They demand the abrogation of our Sabbath laws, the elimination of the oath

from our courts, the expulsion of the Bible from our public schools, and that the government be administered on a purely secular basis. The indictment of this theory may be briefly written. It is unhistorical. It postulates a pre-social state as the original condition of man. But of this pre-social state history gives us no account. Man has been in society from the beginning, as all history testifies. It is suicidal. France adopted it for a day and an hour. The French Senate voted, "There is no God." Over the entrance to their cemeteries they wrote, "Death is an eternal sleep." A strumpet graced their triumphal marches. As a result the Reign of Terror burst upon them like a clap of thunder from a clear sky. The fairest monuments of literature and art were given to the flames. The streets of Paris ran red with blood. The river Seine was gorged with the bodies of the slain. And France was glad to abandon that theory, and adopt the only true theory, namely, that civil government is an ordinance of God; that settled order of things that is manifestly in harmony with the divine will, that it has its necessity in our nature—"man is a political being," and its authority in God's word—"the powers that be are ordained of God;" that it is clothed with authority and powers which transcend all human institutions, and thus becomes the heaven-ordained and heaven-commissioned agent representing the divine authority among men.

1. *Because the powers of the State come from God.* The State wields tremendous powers. It has the power to levy tax, to institute a tariff, and to regulate that

mighty factor in our commercial affairs—the currency. It has power to organize schools; to enter the home, take the children, place them in the schools and educate them, without asking leave of the parents. It has the power to draw out all the physical, mental and moral forces in self-defense, just as the sword is drawn from its sheath. It has the power of life and death. This does not reside in the individual. No man has a right to take his own life, much less to employ another to do it for him. Sixty millions have not the right to execute the criminal. That is a mob. And yet the State is every day exercising a power which does not reside in the individual or in the mass. How comes the State by this power? The only answer is, Power comes from the Almighty God. As the Saviour said to Pilate, "Thou couldst have no power over me at all, except it were given to thee from above." In the 82d Psalm, rulers are called "gods" because they represent God. In the 13th chapter of Romans they are called "God's ministers" because they are his agents. Civil government is the arm of Jehovah administering the affairs of the divine government among the nations. This links the State with the throne of God.

II. *Because the laws of the State come from God.* Sallust tells us that a bill was once proposed in the Senate of Rome declaring that "a republic can not be governed without injustice." Scipio opposed this as follows: "As among the different sounds which proceed from lyres, flutes and the human voice there must be maintained a certain harmony which a cultivated ear can not endure to hear disturbed or jarring, but which

may be elicited in full and absolute concord by the modulation even of voices very unlike one another, so where justice is allowed to modulate the divine elements of the state there is obtained a perfect concord from the upper, lower, and middle classes as from various sounds; and what musicians call harmony in singing is concord in matters of state, which is the strictest bond and best security of any republic, and which by no ingenuity can be retained where justice has become extinct."

Scipio was a clear-sighted statesman. He saw that law is founded on the eternal distinctions of right and wrong—distinctions strong and irreversible as the granite bases of the world.

Law is universal. Look upward. The moon revolves about our earth at a distance of 240,000 miles. One planet has four moons; another has seven. These are called satellite systems. Our earth revolves about the sun at a distance of 92,000,000 of miles. There are many such planets, some larger, some smaller; some nearer the sun, others farther away. Mercury's year is four and a half months. Neptune's year is one hundred and sixty of our years. These are called planetary systems. Our sun, which is a million and a half times larger than this earth, revolves around some mightier sun. There are ten thousand other suns similarly attended. They are called Sun systems. The center of the sun systems—so remote that it takes light, traveling at the rate of 192,000 miles per second, four and one-half years to reach us—revolves around some mightier and more remote center. There are millions of such great orbs. They

are called Group systems. Beyond these are Cluster systems and Nebula systems. And, finally, all revolve about the great central sun—perhaps the great star of the Pleiades, as Madler suggests—and so far that it takes its light three and a half millions of years to reach us, and called the Universe system.

Prof. Henry Drummond, in his "Natural Law in the Spiritual World," has shown that the laws of the kingdom of God are identical with the laws of the material world. The kingdoms rise, tier above tier, but one law runs through all.

This reminds us of another kind of order in our civil government. There is the general government—the President and the upper and lower houses of Congress. Subordinate to these are the forty-two States, with their governors and the upper and lower houses of the legislature—a miniature general government. Subordinate to these, again, are the municipalities, with their mayors, city councils, and boards of aldermen. As that order in heaven is possible because of the force of gravitation (which is the uniform manifestation of God's power), so this order on earth is possible because of the law (which is the expression of the divine will). The astronomer discovers the laws which God has ordained and written upon the heavens. The statesman discovers the laws which God has written upon the human soul. Two thoughts filled the mind of Kant with ever-increasing admiration and delight—"the starry heavens above us, God's law within us." Dr. Brownson, speaking of a recent school of political atheism, says: "It has rejected

the divine origin and ground of government, and excluded God from the state. They have not only separated the state from the church as an external corporation, but from God as its internal Law-giver, and by so doing have deprived the state of her sacredness, inviolability, and hold upon the conscience." A law that has not the stamp of the divine Law-giver can not bind the conscience. "Man binding man's conscience" is contrary to our very nature. Our whole being rebels against it. A law that is not a transcript of God's law will not bind the conscience. "There is one Law-giver."

Then, men may talk as they will about the noble acts of wise legislatures. They may tire themselves in eulogizing the wise codes of a Solon, a Cæsar, or a Napoleon; they may hold in grateful deference the twelve tables of the Decemviri, and the Trebonian code of keen and careful Justinian, worthy of anchoring the states of the sixth century; they may praise a Romilly and a McIntosh for humanizing a barbarous code, studying the philosophy of crime, and devising remedial schemes for reaching the degraded, employing the idle, and recovering the vicious and dissolute; they may revere the governmental monuments of a Cicero, a Blackstone, or a Jameson—who are pillars in the temple of jurisprudence, men whose names will never be lost sight of in judicial history, and who will always exercise a molding influence on wise legislation. But it still remains the same immutable fact that man can not make a law. He may be a wise interpreter of the law of God, but that is the highest human claim.

He can only discover the foot-prints of the great Architect of the universe. As Blackstone says, "Any law that contravenes the law of God is no law at all."

The public mind is undergoing a change. Men see that human opinions are not a safe standard. Jefferson's dictum that "Rulers receive their just powers from the consent of the governed" is only half truth, and if taken for the whole truth becomes a dangerous error. Rulers are God's ministers. They represent him. Their authority comes from him. The divine method of communicating it is through the choice of the people. And there lies the half truth. The whole truth is: "Whom God and this people choose." God has indicated his choice by the qualifications required of civil officers in his word, and the people indicate their choice by their franchise. The same is true of law. What is law? Some say it is the recorded voice of the majority. But majorities are often wrong. In the second century the majority favored the worship of idols, and the Roman Government made it a law and enforced it; but Christians suffered martyrdom rather than obey it. In the sixteenth century the majority in Europe favored allegiance to the Pope; but Luther and the Protestants would not recognize the laws of the Roman Pontiff. Before the war the majority in this country favored slavery; but Garrison, Phillips and the Covenanters would not obey the fugitive slave law. Man cannot make a law that will bind the conscience. God alone can make law. Public opinion must be brought up to God's law. God's law must never be lowered to suit the caprice of depraved human nature. The State, as

the minister of God, must enforce the divine law as it pertains to civil life. Take the Sabbath for example. What is the basis of Sabbath legislation? Some say, "Our physical, mental and moral constitution demand one day in seven for rest. And the police force, with which the State is clothed, justifies the enforcement of the laws requiring the cessation of common labor on the Sabbath in the interests of the people." Very well. On that ground you may emancipate the 2,000,000 unwilling Sabbath toilers in the United States from work on Sabbath. It is a question of human rights and the State is the custodian of human rights. But the Seventh Day Baptists and the Jews come forward and say, "Our consciences require us to rest on the seventh day and work on the first day of the week." What authority has the majority to enact a Sabbath law which they must obey? None whatever, except on the basis of the law of God. The government says to them: "This nation believes that God's law requires all common labor to cease on the first day of the week. We do not require you to observe the day religiously. This is a matter between yourself and your God. But we must prohibit all common labor on that day, and that prohibition you must respect." Take the law requiring the execution of the murderer. Why must the State hang him? Some say, "Not to vindicate the divine law but for the good of society." Well, a large number of our people think that this end can be reached by putting him in the penitentiary for life. How are they to be met? There is only one answer, and that is, God has placed "the sword" in the hand of the civil

officer for this very purpose and declared that "Whoso sheddeth man's blood, by man shall his blood be shed." Take the law of marriage. Why does the State punish polygamy? Some say, "Because it is a sin against nature." But how do you prove that? You cannot prove it from the animal kingdom. You cannot establish it by an appeal to the practices of heathen and uncivilized nations. No! The State punishes polygamy because it is a crime. According to what law? "They twain shall be one flesh." Why does the State punish blasphemy? You say, "Because it injures society." Yes, but why does it injure society? Because God has forbidden it, and God's edict against it is the State's authority for punishing the blasphemer. Why is it wrong for the State to license or tax the liquor traffic? Because it is a moral wrong, and, like any other public crime, should be prohibited. It is a thieving, murderous system, an open affront to God, destroying our people, body and soul, for time and eternity; blasting the family, smiting the nation with a fatal leprosy, and inflicting upon the church a loathsome disease. The State, as the representative of the majesty of the divine law and for the public good, should absolutely prohibit this monstrous crime. And that is the only gospel of temperance that the ministry should preach to this nation.

CHAPTER V.

CIVIL AUTHORITY FROM GOD.

That God is the universal Sovereign the Scriptures abundantly testify. "The Lord has set His throne in the heavens. His kingdom is over all." So impressed was the historian with this truth that he said: "The history of the world cannot be understood apart from the government of the world." Garfield quieted the mob raised in New York on the morning after the assassination of Lincoln by saying: "He dwelleth in the thick darkness; clouds are around Him. God reigns and the government at Washington still stands." We propose considering the fact that civil authority is from God. This is especially important now that popular elections have reduced respect for civil officers to the minimum, in many cases to the vanishing point. When a monument was being raised to Robert Burns, a Scotchman exclaimed, "Poor Robby, he asked for bread and they gave him a stone." Our civil officers ask for respect and we give them contempt. It is time to cease "speaking evil of dignities" and to have due regard for "God's ministers."

1. *That civil authority comes from God is clearly taught in the nature of things.* The common doctrine is, that power is lodged in the people. *Vox populi vox dei.* But this, to say the least, is unsafe. To-day the people shout, "Hosanna, blessed is he that cometh in

the name of the Lord." And to-morrow they cry, "Away with him, crucify him."

How many people float with the popular tide! To-day they are for a man without knowing why. To-morrow they are against him, and without cause. The words of Caius Marius to the Roman mob may be fittingly applied here:

> "He that trusts you,
> Where he should find you lions, finds you hares;
> Where foxes, geese: you are no surer, no,
> Than is the coal of fire upon the ice,
> Or hailstone in the sun. Your virtue is
> To make him worthy whose offense subdues him,
> And curse that justice did it. Who deserves greatness
> Deserves your hate; and your affections are
> A sick man's appetite, who desires most that
> Which would increase its evil. He that depends
> Upon your favors, swims with fins of lead,
> And hews down oaks with rushes. Hang ye! Trust ye?
> With every minute you do change your mind;
> And call him noble that was now your hate,
> Him vile that was your garland."

Public opinion is unstable as water. But let us see if civil authority resides here.

Paul, in his description of the ideal government, in the thirteenth chapter of Romans, assumes this fundamental principle: "There is no power but of God: The powers that be are ordained of God." It is not an uncommon allegation among our popular orators and statesmen that power is lodged in the people—that they are the highest authority, the ultimate appeal. All rightful civil authority, they say, is traceable to this fountain. But let us see. Can we employ a man to perform the duties of a civil officer on our be-

half on the same principle that we engage him to plow or delve? In other words, has every man the same natural right to exercise civil authority at pleasure that he has to live and to perform the common offices of private life? It is evident that every man must have this right in himself, else he cannot delegate it to another. To have this power, the authority of the civil officer must be found either in our nature or in our relationship. Are the due indices of rightful civil authority found in our nature? Man is a social being, and if the idea of authority is primarily lodged in our nature, it must be in the principles of sociality. But do the principles of sociality suggest the idea of authority any more than gregariousness in a flock of geese? Suppose, for a moment, that this were the origin of power, who is to define this power? Who is to rule? Who is to say to the ruler, Thus far, and no farther? The ideas of sociality and authority are as separate and distinct as day is from night. The one in no sense suggests the other. Sociality rather suggests the idea of equality. All are conscious of the fact that there is no logical connection, and all intuitively feel themselves compelled to render the verdict that there is no natural connection. Authority is not lodged in nor does it spring from our nature.

Then, are the due indices of rightful civil authority found in our relationship? It is not to parentage, for that ceases at maturity. Whatever influence parents may exercise over their children after that period, all are conscious of the fact that their authority is gone. Besides, the state is over the family, and holds the latter

in subjection. It is not personal superiority. The angels are superior beings to us; but who ever thinks of them on that account having dominion over us? But we are told that men of superior mental endowments, having greater capacities for judging of matters in their relations and consequences, are better calculated to take the foreway in all matters of importance, that men will naturally subject themselves to such, and that consequently they have a natural right to rule. But are we ready to make this touch-stone of power? Because one man has more gifts than another, because he knows more, forsooth, is he therefore superior in point of right? Our whole nature revolts at such an idea. The possession of superior mental endowments no more secures the exercise of civil authority than the possession of gold or lands. Besides being repulsive, it is not true in point of fact that those gifted with the greatest mental endowments are the best calculated to rule, and are always chosen. The better intelligence of men asserts that these alone are not sufficient to secure the exercise of civil authority. A man's gifts may secure for him the respect and esteem of those acquainted with him; but they do not imply that he has any more authority than is possessed by the humblest serf in the land. Genius may evoke admiration and confidence, but it will never bring men to feel that they are under natural obligations to submit to it.

Again. It is not dependence that gives rise to the idea of authority. A physician may exercise a supervision over his patients, but that does not invest him with civil authority. Children may dictate the diet, the

rest, and the exercise of an invalid father; but that does not invest them with civil authority. Men may refer in triumph to the prowess of Nimrod, the mighty hunter before the Lord, who founded the dynasty of Babylon and ruled by virtue of his awe-inspiring strength. But it still remains a fact, both of reason and revelation, that might does not make right, and that the weak are endowed with unalienable rights equally with the strong. Why do not the strong always rule if it is a God-given right that they should? And why does not their kingdom cease when they die, instead of being given to weaker men? This principle is against reason, against the plainest intuitions of the human soul; but above all, it is against the clearest revelations of the word of God.

But we are told that this authority does not reside in the individual, but in the *social compact*, and that while individuals have not this power, a number of them, meeting together and signing this *compact*, constitutes authority. Signing a compact constitutes authority! Then it is evident that every man who has not signed it is free from its authority. Can this be true? We may join a voluntary association or not, as we choose. Have we this option in the state? We are born into the nation. We can withdraw from a voluntary association at pleasure. Have we this option in civil matters? Not at all. But there is still another consideration. Government has the power of life and death. This does not reside in the individual. Sixty millions have not the right to execute the criminal. How, then, can they delegate a power they do not pos-

sess? The only possible solution is that civil authority comes from God; that the rulers are ministers of his appointment, to execute his law; that civil society is an emanation of his will, and that it exists by virtue of his decree. "The nation is clothed with an authority and has a majesty which no power on earth may assume. There is no human ground on which it can rest. The President and Congress, as the crown and parliament, rule by the grace of God." The existence and authority of the state flow as naturally from God as the stream from the fountain.

Then, is it not the first and highest and all-important duty of our nation to acknowledge Almighty God as the source of all authority and power in her fundamental law? The sin and danger of refusing to do this are brought out in the clearest light in the rebuke of apostate Israel: "They have set up kings, but not by me: princes, but I knew it not: of their silver and their gold they have made idols, that they may be cut off."

2. *That civil authority comes from God is distinctly and forcibly taught in the Scriptures.* The rod of Moses, which he held aloft upon the mount—Aaron and Hur sustaining his hand, while Joshua and the armies of Israel fought the Amalekites in the valley of Rephidim—was a symbol of the sovereignty of God in national affairs. The anointing of the kings of Israel by the prophets of God was the pledge and seal of the authority with which they were invested. In the 82d Psalm, rulers are called gods, because they are clothed with authority from God and stand as His representatives among men. In Proverbs, Wisdom says: "By

me, kings reign and princes decree justice; by me, princes rule and nobles, even all the judges of the earth." And His apostles declare that "rulers are God's ministers." They are the arm of God executing His will upon earth. This is a truth that needs special emphasis at the present hour. A minister recently said: "O that we could preach with more unction and power upon the 2d Psalm!" What a lesson it contains! "Be wise now, therefore, O ye kings; serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that trust in him."

3. *That civil authority comes from God is the verdict of history.* In the 47th Psalm, the nations are represented as the "shields of the earth" by which Jehovah defends His people, and when they fail to serve this end He casts them away and they are broken in pieces. Egypt, once the granary of the world, the seat of learning, and the throne of kingdoms, was smitten with "the iron rod" because she refused to let God's people go at His command. Instead of acknowledging Him, "Egypt worshiped beasts and became the basest of kingdoms." Nebuchadnezzar was driven to the fields where he ate grass like an ox for seven years. Belshazzar saw his doom written upon his palace wall by the hand of God, and Babylon, their splendid capital, "the beauty of the Chaldee's excellency," was overthrown, and made "the habitation of devils, the hold of every foul spirit, and the cage of every mean and hateful bird," to the intent that

they might know "that the Most High ruleth in the kingdoms of men and giveth it to whomsoever He will." The Jews were the chosen people of God. Unto them were committed the oracles of God When they transgressed He chastened them, and when they repented He forgave them. But when they rejected the Messiah, their anointed king, and invoked His blood upon them and their children, the wrath of God fell upon them. The Roman legions invaded their land, razed Jerusalem to its foundation, slaughtered the people barbarously, and the remnant escaped to foreign climes. Alexander the Great led his brazen troops to the end of the earth, and then sat down to weep because there were no more worlds to conquer. On his death-bed he was asked to whom he would leave his great empire. He replied, "Let the most fit rule." A strife at once arose, and ere he died, the Grecian Republic was divided into four dynasties. Alexander's kingdom was held together by a rope of sand. It was quickly broken. The Roman Empire rapidly grew for three centuries, until the wings of her eagles overshadowed all nations. Cæsar conquered a peace every where; his victory at Pharsalia over his rival, Pompey, was the signal for closing the temple of Janus in token of universal peace, and thus the way was prepared for the Prince of Peace, who then appeared on earth. But Rome at once endeavored to "destroy the man child" born into the church. Rome attempted to exterminate the Redeemer's seed. Then God let loose "the terrible swarming hordes from the Northern hives" who quickly destroyed the empire. So conscious were these "barbarian hordes" of their

divine commission to do this that they denominated their thundering legions "The Hammer of the Universe and the Scourge of God." Mohammedanism was the hammer with which God broke in pieces the idols of the East. Roman Catholicism was the iron cage in which the haughty emperors of Europe were confined until the time came for Calvin and Luther to proclaim civil and religious liberty. England was the first to accept these principles. When Henry VIII. repudiated the authority of the Pope, in 1534, a tenth part of the Roman city fell. England is to-day the greatest nation on the globe. She possesses eighteen million square miles of territory, one-fifth of the habitable globe, lying on both sides of the equator, scattered over both hemispheres, and exposed to all varieties of climate. She has 365 million of population, about one-seventh of the race to-day, of diverse nationalities and various religions. She has one million soldiers, thirty thousand merchant navy ships, does one-third the banking business of the world, with 12,640 million pounds sterling of wealth, and 8,921,000 pupils in school. Civil and religious liberty have been a blessing to England. The Pilgrim fathers brought these principles to America in the seventeenth century. Here they found a suitable home, in a land separated from depotism by three thousand miles of ocean on the East and by four thousand on the West; a land of mountains, stored with precious metals, oil and gas; of hills clad with flocks and herds, and of valleys rich with waving grain; a land of lakes and rivers, of forests and plains—just such a home as God would provide for a free and happy people.

The Invincible Armada was built by Philip II. of Spain, in 1588, for the purpose of destroying Protestantism in England. It consisted of 130 ships, larger than any Europe had ever seen. There was a land force on board of 20,000, under the Duke of Parma, and 34,000 assembled in the Netherlands ready for transportation into England. The gifted and experienced sea officer, the Marquis of Santa Croce, was to command the fleet. Success seemed sure. But God fought for his own. Before sailing, Santa Croce died, and the Duke of Medina Sidonia, "a person utterly inexperienced in sea affairs," received the command. Shortly after leaving the port of Lisbon a violent storm arose; some of the ships were lost and the rest returned for repairs. Again putting to sea they approached the British Isles in the form of a half moon, the extremes seven miles apart. A panic seizes them in the first engagement. They fly. A storm overtakes them. They are terribly shattered. "Of the whole Armada fifty-three ships only returned to Spain, and these in a wretched condition."

Satan is preparing another Armada against Christianity in America. The first ship is the *liquor traffic*. It puts upon the public expense every year in our land 880,000 paupers, 315,000 criminals, 50,000 idiots. Our annual drink bill is $1,500,000,000. It murdered Haddock, Northup, and Gambrell. In England, two out of every thousand die yearly from drink; in Scotland, three; in France, two; in Switzerland, three; in Sweden, six, and in New York State, twelve. The second ship is speedy and easy *divorce*. In England,

Scotland, France and the United States the divorces more than doubled between 1870 and 1880. In England, in 1880, the divorces were two to every thousand marriages; Scotland, three; France, nine; in Massachusetts, forty-five. Another ship is *Sabbath desecration*. Sunday trains, Sunday newspapers, Sunday base ball, Sunday excursions and concerts have converted our Sabbath into a Parisian holiday. Another is the *war* between organized *labor* and concentrated *capital*. Mormon *polygamy* and *political corruption* are other vessels. They make a frightful array. But the Captain of our salvation rules the sea of society in which they float. By and by he will raise up a storm which will scatter and disable the whole fleet, and the Ship of State, our Republic, with Christ at the helm, will command the sea. The Ship of State has recently been tossed on the waves of political excitement. By earthquakes, cyclones, railroad and marine disasters, the hand of God has been touching her, and the timbers groan. But still we would say to our great Captain, as Seneca's pilot: "Oh, Neptune! you may save me if you will; you may sink me if you will; but whatever happens, I shall keep my rudder true." The National Reform Association aims to teach the nation "to keep her rudder true."

CHAPTER VI.

THE STATE AND THE MORAL LAW.

Law in its ultimate apprehension is the uniform manifestation of the divine will. The phrase of Hooker is too sublime ever to become trite. "Law has its seat in the bosom of the Father, and its voice is the harmony of the world." The author of nature has established here a system of administration by means of rewards and penalties—an all-prevailing scheme of moral government. It is a fact, not of deduction, but of experience, that we are under government. To some actions pleasure is annexed, to others pain. Virtue is rewarded, vice is punished. The slightest analysis of our feelings is sufficient to show that moral obligation is the obligation to conform our character and conduct to the will of an infinitely perfect Being, who has the right to make His will imperative, and the power to punish disobedience. The consciousness of guilt especially resolves itself into consciousness of amenability to a moral Governor. By whatever name we call it, there is a system of moral government here as patent as the solar system, and we are bound by its laws as certainly as the planets are bound by the laws of gravitation.

Burke once said: "We are all born in subjection to a great, immutable, pre-existent law, prior to all our devices, paramount to all our ideas, antecedent to our

very existence, by which we are knit and connected in the frame of the universe, and out of which we can not stir." In the midst of this great moral system, as a wheel within a wheel, we find civil government. Public security, the superiority of virtue, the terrible apprehensions vice is calculated to excite, and the fact that its constitution is the result of the natural order of things, make the State an essential element in this moral system. In this it appears that the laws of the State have their origin in the Great First Cause. God's law regulates the conduct of civil society. Cicero said, "Those who fail to recognize the will of God as the basis of all law, lay the foundation of the Government—*tanquam in aquis*—as it were, in the waters."

Man cannot make law. He can only discover and interpret God's law. When Archimedes broke out into such an ecstacy on discovering a law in hydrostatics; when Newton discovered the fact that the same power which draws the apple to the ground is that which holds the moon in her sphere; when Franklin identified the sparks produced by rubbing certain substances on the earth with the lightning; when Harvey discovered the fact that the blood courses through the veins and arteries according to certain inflexible laws, and when Kepler announced the discovery of the laws regulating the movements of the heavenly bodies, did they make known what were not pre-existing facts? Not at all. They simply discovered the laws which God had ordained, and with Kepler they bowed, saying: "Father, I thank thee that I am permitted to think

thy thoughts after thee." It is just so in the moral system. Men may discover the laws which God has ordained, and apply them to the wants of human society, but this is the highest human claim. As Blackstone says: "Any law that contravenes the law of God is no law at all." There is a deep philosophy underlying politics. Though the fact is so often lost sight of, civil government is under law to God as immutable as the laws of gravitation. There are many politicians, they know not this; there are a few statesmen, they recognize this. But in the language of the old apothegm, "The heavy heads of wheat always bow."

> "Pigmies are pigmies still, though perched on Alps,
> And pyramids are pyramids in vales."

A double record has been made of this law. 1. On the human soul. "The heathen do by nature the things contained in the law." The Latin poet Ovid said: *Video meliora proboque Deteriora sequor*—"I see and approve the better but I practice the worse." 2. On the two tables at Sinai. The Ten Commandments were proclaimed by God's own voice, out of the flame and smoke of the quaking mountain, to indicate their majesty and authority; and written by his finger on two tables of stone, to indicate their perpetuity, and then given to the Jewish nation as their constitution. The king, when he ascended the throne, was required to write him a copy of the law, and the people were to write it on the door-posts of their houses, and instruct their children in the knowledge of it. This was a model free government. Our rulers

and people are required to do likewise. The State is the divinely appointed keeper of both tables of the Decalogue. The majesty of this law has been committed to the State. Here is the basis of all moral reforms. The Ten Commandments are both a civil code and a spiritual rule of life. In the second sense they belong to the Church. The Church deals with matters of faith, but as a civil code they belong to the State.

The State is the keeper of the First Commandment. The being, authority, and law of the State come from God. Dr. Taylor tells us that among the ancient Egyptians, religion and the State were so interwoven that you could not separate them. Among the Mohammedans they were so closely connected that it made little difference what became of the State, which they regarded as the body, while religion, which they regarded as the soul, be preserved. The North American Indians said: "Religion is the mother of politics." Minos, the law-giver of Crete, claimed to be the son of Jupiter, and to have received his laws from his reputed father. Lycurgus, the law-giver of Sparta, claimed as authority for his laws the oracle at Delphi, Apollo. Numa claimed as authority for his laws the nymph Egeria. The Emperor of China is regarded as the Vicegerent of God. He observes a three days' fast every year. And then coming out in his royal robes, with bands and banners of music, he marches to the temple, and while the sacrifice is being offered he rolls himself in the dust, uttering words most disparaging to himself and most honoring to God, indicating that

as the head of that nation he recognizes his responsibility to God. The Grand Lama of Thibet is the incarnation of Deity. In this capacity he dispenses civil offices at pleasure, just as the Pope of Rome did in Europe for several centuries. These facts clearly indicate that there is an ineradicable conviction in the human soul that laws will not bind the conscience unless they come from God. The State must recognize the true God as its law-giver.

The State is the keeper of the Second Commandment. With the principle of idolatry the State has nothing to do. That belongs to the church. A man may believe in idolatry if he will, and formulate his belief in a creed if he choose and the State may not interfere. But then open and public practice of it must be authoritatively and judicially suppressed. King Josiah was commended of God because he went out through his kingdom and cut down the groves and broke the images in pieces. And Job says: "If I were guilty of idolatry, it were an iniquity to be punished by the judges." Here is the key that will settle this vexed Anti-Chinese question. The Chinamen are God's creatures, and as such they have a right to go where they may choose on God's earth, "for the earth is the Lord's and the fullness thereof." America does not belong to Americans. America belongs to God, and the Chinamen are as much God's creatures as Americans. What right have the emigrants of 1620 to say to the emigrants of 1889, You shall not come? The Chinamen have no right to bring their idols here or their idolatrous customs. That is a breach of the Sec-

ond Commandment, and our government was derelict in her duty when she allowed them to bring their idols to San Francisco and set up their Joss houses and pursue their idolatrous ways until a portion of that city became absolutely leprous, and there was a show of reason in that hoodlum cry that was raised, "The Chinese must go!" And that cry came rolling over the Rocky Mountains and over the Alleghany Mountains and struck the Capitol at Washington, and both houses respond in that infamous anti-Chinese bill, "No Chinaman shall come to America to work." We do not hesitate to denominate that bill anti-American, anti-Christian. In adopting it we were sowing to the winds, and God called us to reap the whirlwinds in the massacre at Rock Springs, Wyoming, and the riot against the Chinamen on the Pacific slope. Burke once said, in the English Parliament, "Except you guard the rights of the humblest serf that walks your shore, you cannot preserve the rights of England's proudest peer," a sentiment that always thrills me when I think of it. We tried the experiment of trampling upon the rights of the black man, and in 1861 retribution came. Now, we are trampling on the rights of the yellow man. Judgment will come again. The Chinamen, as God's creatures, have a right to come to America. They have no right to bring idolatry. The State should prohibit the second. It should not interfere with the first.

The State is the keeper of the Third Commandment, as our laws making blasphemy and profanity punishable offences attest.

The State is the keeper of the Fourth Commandment. The Sabbath is both a civil and religious institution. In the second sense it belongs to the church. The church tells us how we are to keep the Sabbath. But as a civil institution the State is its keeper. The State prohibits all public Sabbath desecration.

The prophet Jeremiah was required to go and stand in the gate of the city of Jerusalem and say: "Thus saith the Lord, ye shall bear no burden on the Sabbath day;" *i. e.*, all common labor is prohibited. Just as if he would come to us and say: "Thus saith the Lord, all saloons, beer gardens, base ball parks and theatres shall be closed; the Sunday newspaper, the Sunday train and the Sunday processions shall cease; the postal service and inter-state commerce shall be prohibited on the Sabbath, and Congress shall never hold its sessions on the Lord's day." This is the ground of the Sabbath laws which exist on the statute books of every State except California. This is the government's authority for emancipating the 2,000,000 unwilling toilers in our land on the Sabbath.

The State, as the keeper of the Fifth Commandment, must guard the family against speedy and easy divorce. In the past twenty years nearly 400,000 divorces have been granted in the United States. A man may marry four wives in four successive months, only availing himself of our divorce laws. That is "consecutive polygamy," and worse than the "contemporaneous polygamy" of Utah.

The State is the keeper of the Sixth Commandment. It must prohibit murder by the revolver or by rum.

Many centuries ago Alexander the Great had a pirate arrested. He asked him: "Why are you always making such a disturbance robbing ships?" "Just the same reason that you have for disturbing the whole world. But you do it with a large fleet, and they call you an emperor; I do it with one petty ship and they call me a robber. But the only difference is in the size of it." You lift your revolver and shoot your neighbor, and they hang you. But these men engaged in the liquor traffic murder 60,000 American citizens every year, and you license the enterprise, you tax the business. Now, don't you see? Kill one man with gunpowder, and you hang; kill 60,000 with alcohol, and its your business, and "the only difference is in the size of it." Licensing moral wrong is an iniquity. In England they license the breach of the Seventh Commandment. They call it an "act to prevent contagious diseases." It is an army regulation. It has been abolished in the army in India. Where is the difference between licensing the brothel and the saloon? In Germany they require a candidate for the position of harlot in their houses of ill-fame, to bring a certificate from the established church showing that she has been confirmed, before they will admit her. That is the license system gone to seed. We are shocked as we think of Tetzel hawking indulgences through Europe. Our Government is doing that. A license is an indulgence. Oh for a Luther to lift up a standard against the iniquity! This moral wrong must be prohibited. "Thou shalt not," is the edict of heaven. We believe in statutory prohibition. Then crystallize that in State

constitutional prohibition. Then crystallize that in a United States constitutional prohibitory law. Then God's law will be adopted, for it reads: "Thou shalt not put the bottle to thy brother's mouth."

As the keeper of the Seventh Commandment the State must prohibit Mormon polygamy. An institution having 20,000 polygamous marriages, controlled by a hierarchy more despotic than the Pope and his college of cardinals, believing in and practicing "blood atonement," by which 600 men have been murdered in the past forty years—it is a cancer on our political body. In the name of the Seventh Commandment let the "sword" be used in cutting off the diseased member.

The State is the keeper of the Eighth Commandment. It prohibits stealing, burglary, etc. But what about these "longs and shorts," "bulls and bears" at Wall street, New York? What about these "corners" on the Chicago wheat market? These are polite names for stealing on a large scale. Armour ran a "corner" on the wheat market. He bought all the wheat that was available. There was a scarcity. Under the pressure he forced the prices up, and then he flooded the market, and in an hour he reaped a fortune of five million dollars. But because he was five million dollars richer than he had a right to be, the rest of us are five million dollars poorer than we ought to be, and the bitter fruits of that wholesale steal are eaten at the table of the poor man. This iniquity should be prohibited.

That the State is the keeper of the Ninth Com-

mandment, our laws making perjury a punishable offense indicate.

The State is the keeper of the Tenth Commandment. With the principle of covetousness the State has nothing to do. But the open practice of it must be prohibited. Achan was punished because he coveted the Babylonish garment and the wedge of gold. Ahab was punished because he coveted the vineyard of Naboth, the Jesrealite.

These illustrations are sufficient to indicate that the Ten Commandments are the basis of moral legislation. They were the constitution of the nation of Israel, and theirs was the only free nation in the world at that time, and they were free because they had the Ten Commandments, the only source of civil and religious liberty. John Calvin and the Reformers of Switzerland set up the Genevan Republic. Every stone in that temple was prepared at Sinai twenty-five hundred years before. William the Silent and the Reformers of Holland set up the Dutch Republic. All the material was taken from the quarry at Sinai. Pym, Hampton, Sidney, Cromwell and the Puritans gave England civil and religious liberty. Knox, Melville, Henderson and the Covenanters gave Scotland civil and religious liberty. They only gave what they found in the Decalogue. The Puritans of England, the Presbyterians of Ireland, the Covenanters of Scotland, the Huguenots of France, the Dutch Reformed from Holland brought civil and religious liberty to America. Plymouth Rock means the Ten Commandments. John Calvin hewed Plymouth Rock from the Alps of divine truth before the Pilgrim Fathers embarked. Let Plymouth Rock give liberty to all the world.

CHAPTER VII.

THE RIGHTEOUS NATION.

While in America, Canon Farrar delivered a lecture on "Dante's Divine Comedy." He tells us how the poet was led by Virgil through the Inferno, the Hell where sin is punished, and through Purgatorio, the fires where sin is purged, and at last by Beatrice through Paradise, the Heaven where the soul is filled with God. Hell represents selfishness, in the mind of the poet. It is divided into three sections, "according to the then all-inclusive sins. Those sins are Lust, Hate and Fraud. There is the Upper Hell, the Hell of Incontinence; the Central Hell, the Hell of Malice; the Nether Hell, the Hell of Fraud and Treachery, in the lowest part of which is Satan himself." In the Introduction he called attention to the "awful virtues of the Pilgrim Fathers," the virtues that have made us what we are. "If you are to-day wise and great, these virtues have made you so. These are the virtues which made the rock touched by the feet of a few pilgrims, the corner-stone of a mighty nation. These virtues inspired the writer of the Declaration of Independence. These virtues gave courage to the men who at Lexington 'fired the shot heard round the world.' These virtues inspired the words of Canning and Parker, of Whittier and Longfellow. These virtues gave Lincoln the faith which

called forth the armies to crush the rebellion, and led to victory the 100,000 men under Grant; these virtues have grouped the eight and thirty stars about the Goddess of Liberty, and have flung the chains from the slave. If America be true to these virtues, she will be the enlightener of the world. But if the sons of these fathers be false to these virtues, then, like all before her, she shall fall from heaven like Lucifer of old." "These dead but sceptred sovereigns still rule us from their urns."

When Gladstone had been defeated by Beaconsfield he said: "The past is yours, and the present for that matter. The future is ours." The future has wonderful possibilities in store for this nation. "America will be the field for demonstration of truths not now accepted and the establishment of a new and higher civilization. Horace Walpole's prophecy will be verified when there shall be a Xenophon at New York, and a Thucydides at Boston." But before this is realized the morals of the nation must be lifted up to a higher plane by a thorough reformation. This is a Christian nation—Christian in her origin, history and life.

Ours is a Christian nation. This country was settled by Christian men with Christian ends in view. The Pilgrim Fathers, before landing on Plymouth Rock, while in the cabin of the Mayflower, drafted a constitution of government which began thus: "In the name of God, Amen. For the glory of God, and the maintenance of the Christian faith, etc." All the colonial charters and compacts contained the principle embodied in the Ordinance of 1787, which originated the

settlement of the Territory of the Northwest, the centennial of which has so recently been celebrated in Cincinnati—"Religion, morality and knowledge are essential to good government." In the Declaration of Independence there is a clear and explicit recognition of a superintending Providence in national affairs. In thirty-four out of thirty-eight State constitutions "the higher law" is recognized. In all the inaugural addresses of our Presidents, the responsibility of all nations in general, and ours in particular, to "the Governor among the nations" is recognized. And then the chaplaincies in our armies and navies, in congressional and legislative halls, the Bible in our public schools and reformatory institutions, the oath in our courts of justice, the oath of civil office, the laws protecting the Sabbath, the laws guarding the ordinance of Christian marriage, the laws making blasphemy and profanity punishable offenses, etc.—these are but the details of the great leading fact that Christianity is the common law in our land; in other words, this is a Christian nation.

Writers distinguish between the nation and its government. The nation is the creature of God, born in his providence, maintained by his bounty, and responsible to him for its character and conduct. The government is the agent set up by the nation to carry out its will. Now, a Christian nation ought to have a Christian government—

1. *Because the character of the nation is determined by the character of its government*, and if the nation be above its government morally, either the nation must bring the government up to its level at first, or else

the government will bring the nation down to its level at last. Twenty-three times it is stated in the Book of Kings that "Jeroboam, the son of Nebat, made Israel to sin" in worshiping idols. The nation was confirmed in idolatry. And in the days of the later kings they became so steeped in idolatry that God carried them captive into Babylon and kept them in the furnace of slavery for seventy years, until the cross of idolatry was taken away, and they never fell into that sin again to this day. Philip II. of Spain was a rank Papist. In 1588 he built the Invincible Armada, to destroy Protestantism in England and make the papal tiara supreme throughout Europe. Spain is to-day a papal kingdom. France revoked the Edict of Nantes and expelled 400,000 Huguenots. In doing so she slit her veins and let flow her best blood. The Reign of Terror was the legitimate result. A French general has recently shown that, in that Revocation, France furnished the Prussian army of the invasion of 1870 more than eighty staff officers. Thus her Retribution came. France is to-day a nation of skeptics. In 1534 Henry VIII. repudiated the authority of the Pope, and made himself the head of the church of England. Queen Victoria, with all her excellencies, enjoys that bad eminence. One hundred years ago this nation adopted a Constitution which does not contain the name of God. With all its excellencies it is, morally speaking, a secular instrument. Being the supreme law of the land, it determines the character of the government. For a full century it has been exerting its secularizing influence upon our Christian nation. And what with

Sabbath desecration, intemperance, speedy and easy divorce, and political corruption, we are rapidly becoming a secularized nation. Shall this work go on to completion? Goethe said: "Plant an oak in a vase, and either the vase must burst or the oak will die." We have planted the tree of our civil and religious liberties in the vase of a secular Constitution. Shall the vase give way or the tree perish? Save our Christian nation and amend the Constitution. Gideon led out an army of 32,000 Israelites against the Midianites. God said: "The army is too large. They will attribute the victory to their strength and courage. Bid all who are afraid to go home." Twenty-two thousand returned. God said: "They are yet too many. Bring them down to the waters that I may prove them there. All who are so indifferent that they will stoop down and leisurely drink, shall return home. And those who are so intent upon fighting that they will not stop to drink, but take up the water in their hand and lap it as they run along, shall be retained." Three hundred lapped like a dog. At midnight they compassed the camp of Midian, broke the pitchers, swung their lamps and shouted, "The sword of the Lord and of Gideon." A great victory was won. The National Reform Association is mustering a little army. They are swinging the lamps of truth and shouting, "King Jesus reigns." "God gave the word, the people published it. Kings and great armies were scattered."

II. *Because National Righteousness can only be thus secured.*

1. *The Race Problem is up for settlement.* Like the

blood on Lady Macbeth's hand, "The spot will not out." Justice is a veritable Shylock. It must have its pound of flesh. The Boston merchants invited Grady to come and solve the problem.

Prof. Austin Phelps, D.D., in *The Congregationalist* for January 2, 1890, has a review in the following strain of Mr. Grady's Boston speech on the "Race Problem," and designates the address "the eloquence of the festive assembly, not the eloquence of affairs:"

"We ask, Is the freedman of the South a free citizen?" And we are told how fondly the eloquent Southern loved his 'old mammy,' who tucked him into his little bed, in his boyhood. We ask, 'Do the unwritten laws of Georgia give the colored man a fair chance?' And we are informed what heroic sufferings high-born ladies of the South endured, who had lost everything by the war. We press the question of President Harrison in his message to Congress: 'When will the black man cast a free ballot?' And we are told that the South gives to the world this year 7,500,000 bales of cotton, worth $450,000,000. We are reminded of Lord Macaulay's handling of the Jacobite objections to the execution of Charles I. We charge him with having broken his coronation oath, and we are told that he kept his marriage vow. We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates, and we are told that he took his little son upon his knee and kissed him. We censure him for having violated the articles of the Petition of Right after having promised to observe them, and we are informed that he was ac-

customed to hear prayers at six o'clock in the morning. Truly there is a vast difference between the eloquence of the banquet and the eloquence of affairs."

In the death of Mr. Grady, of the *Atlanta Constitution*, the South has lost one of its rising stars. But he lived in the night. His views on the race problem could never bring the day. A Southern minister lately expressed the conviction that National Reform was the only solution of the race problem. When this nation recognizes the Lord Jesus Christ as the King of kings, and His Spirit is poured upon all classes, then there will be no white or black, no Chinese or Irish, no German or Bohemian, but all will be Americans,—citizens of one great Christian Nation.

Permit me to state a few facts which may aid us in reaching a safe conclusion with reference to this question:

1. The Negro is not responsible for being here. He was kidnapped by our fathers and brought from his native land. He did not want to leave Africa; he was brought by force. For two hundred and fifty years he was held as a chattel. In the providence of God he was set free, but he is still here and here to stay.

2. The Negro is a human being, possessed of the same inalienable rights as the white man. Paul said, on Mars' Hill, God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The Declaration of Independence embodies this sentiment: "All men are created free and equal, and are endowed with certain

inalienable rights, among which are life, liberty, and property." To buy and sell, to educate and be educated, to vote and to hold office, to marry and to give in marriage, are inherent rights, belonging to men as men, whether white or black.

3. The Negro has capacities for equal attainments with the white man. Augustine, the greatest theologian of the Christian centuries, and Toussaint L'Ouverture, a far greater general than Napoleon, were black men. Frederick Douglass, one of America's greatest orators, is a black man. The students of Clark and Atlanta, of Lincoln and Wilberforce universities, compare favorably with those of Ann Arbor, Wooster or the Indiana universities. The race only needs time to outgrow the disabilities of slavery and throw off the elements of barbarism that still cling to them, and they will be the peers of their white brethren in America.

4. God has a purpose in bringing them here. Joseph was sent into Egypt to prepare the way for his brethren. His brethren meant it for evil; God meant it for good. We brought the Negro here, and we meant to degrade him. But God has defeated us; He means to elevate him. The blacks in America are the connecting link between us and the Congo and all Africa. They will be the natural messengers to the dark continent. Instead of Senator Butler's proposition to send them there by law, let us adopt God's providential method of educating and Christianizing them and preparing them to go as the glad and eager bearers of the "glad tidings" to that waiting people. The seven million colored people in America constitute our strategic

opportunity to reach the country prepared by Livingston and Stanley to receive the gospel of Christ.

I find the thinkers in the South unanimous in the conviction that the race problem will settle itself if the colored people are educated so that they can exercise the privileges of citizenship intelligently, and indoctrinated in the Bible principles of morality and virtue so that their lives will be upright and pure. Dr. Haygood said recently: "Let us have law, education and religion. These solve problems and elevate men. An honest judge, a faithful teacher, a consecrated preacher—these three, working together, can, under God, solve any sort of social and civil problems." The Doctor has struck the key-note of the National Reform movement. Let the message be sounded through all this land. It is time for the Christian forces to rally around this common standard. The great battle for the triumph of Christian principles in political and civil life is upon us. I wrote recently on this subject to the Rev. O.P. Fitzgerald, D.D., editor of the *Christian Advocate,* Nashville, Tenn.; he replied thus beautifully: "We must not let Satan divide our Christian forces now by fomenting a fresh sectional strife. Our trouble is more a whisky trouble than anything else. May the Lord bless you in every good word and work!" Those are golden words, and they will serve to fix in confidence the hearts of all who are interested in moral reforms.

I am convinced that the solution of the race problem and of all other vexed questions in our land will be found in a recognition of the Kingly authority of

Christ. "Them that honor me I will honor." "In all thy ways acknowledge Him and He shall direct thy paths." "Righteousness exalteth a nation."

5. The injustice, cruelty and inhumanity meted out to the blacks in the South make a national crime, for which God will hold us responsible. By the kindness of Senator Sherman, I have before me a copy of Senator Ingalls' speech on this question. He said: "The date when patience will cease cannot be predicted, but though the precise time cannot be foretold, it will come; and that it will come, in peace or in blood, is the inexorable decree of destiny." It is time to speak to the conscience of the New South. This iniquity must be put away. Those whose hands are stained with blood must be brought to justice. If not, innocent blood will cry to God for revenge. And the "iron rod" will fall upon the whole nation. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Two letters which we wrote last fall—one from Berea, Ky., and the other from Chattanooga, Tenn.—are here introduced as side-lights on this problem:

FIRST LETTER.

A very interesting work is in progress at Berea College, Ky., where I spoke last week in the course of my National Reform work. And the importance of this institution as furnishing a solution of the race problem in the South will be sufficient justification for giving here a little fuller account of their work. This is a mixed school, and is an object lesson for the South.

To indicate the feeling generally entertained against them, one of the Professors wrote an article on the poor whites of the mountains—there are about two million of them in the mountains from here down to Georgia—and offered it to the *Christian Observer*, of Louisville. The editor, Dr. Converse, said: "I would be glad to use those facts, but I could not publish them over the signature of any one connected with Berea College. I think you are doing harm with that mixed school." Professor Wright replied: "I recently visited the schools of New York City and I found colored children in them. I saw colored pupils in the graduating classes." "Has New York got so low as that?" asked the editor.

The Glenn bill, in the Georgia Legislature, withdrew the appropriation to Atlanta University because they had twelve white students—the children of the Professors—in the institution. They would not allow a mixed school even to that extent. Professor Wright wrote a letter to the *Atlanta Constitution* while the bill was pending and ironically suggested that they ought to go deeper. Instead of only fining and imprisoning for sending white children to colored schools in Georgia, they should fine and imprison all those parents who sent their sons to Yale or Harvard or West Point, or their daughters to Vassar—all mixed schools. Grady wrote the following heading for the article, "Against Mixed Schools," and then published it, thus misinterpreting Prof. Wright's whole point.

Dr. Haygood wrote an open letter to the Legislature. He said: "After the treatment we have given

these people who came from the North to do the Lord's work in educating the colored children—ostracising them from our homes and society—it is just barely possible that they felt that their children would not be welcomed in our schools. And it is folly and wickedness to punish them for educating their children themselves in their own schools." Dr. Haygood was publicly rebuked in the Legislature for his temerity. Cable left the South and went to Massachusetts. He said: "I felt like I never breathed freely until I got North."

To bring the work of Berea College to the attention of the public, its late President, Rev. E. H. Fairchild, wrote a little book, giving to it as a title the name of the college. Many interesting facts are given in connection with the work done at this college where white and black, male and female, are educated on a perfect equality. The following extract is of interest as showing the present condition of affairs in the South:

"As servants, the colored people are welcomed everywhere; as equals, nowhere. A colored driver and a colored nurse may ride with the family in the family carriage, but one not a servant must not. Colored servants may ride in a ladies' car, but a colored woman not a servant must not. Colored waiters abound in hotels and restaurants, but colored guests must not appear. Colored barbers shave and shampoo the most fastidious white people, but the neatest colored man must not be shaved in the same shop. Colored men are good porters on sleeping cars and palace cars, but must not be admitted as passengers. They are cooks and waiters in the most stylish families, but never sit

at their tables. A colored preacher, a graduate of a college and theological seminary, ever so able and cultured, would not be invited to dine with his white brother of the same presbytery, even if the call to dinner should come while they are in consultation about matters of the church. These distinctions are kept up, not because colored people are personally disagreeable to the white people. There is little such feeling at the South. Not because of their immorality; for as servants they are admitted everywhere. It is simply a caste feeling, a prejudice of position. This feeling controls legislation, it blinds judges and jurors, it corrupts executive officers, and it biases witnesses. Against this prejudice, or feeling, or taste, or caste, whatever it may be called, Berea College has thoroughly committed itself, and fulfils one of its most important missions in mitigating and removing it. There is nothing, in the absence of co-education, which can secure the mutual regard, confidence and honorable deportment which must exist between these races if we are to have a peaceful, intelligent and virtuous community.

"We are well aware that in seeking to work such a solution in Southern society, we accept a herculean task. We are not greeted with cheers and applause at every step. We have learned to get along without them. We know that God approves, and that many true friends pray for us and are ready to share the burdens. We also know that our cause will triumph."

An encouraging fact, however, in all this work is, that although the Southern heart and conscience is yet

under the ban, it cannot stay there much longer, for a new and better pulse is beating in the South. The Northern teachers will bring these two million poor, ignorant, indolent white people into the light of industry and intelligence. Schools and colleges will bring the eight million colored people into intelligent citizenship, and a new and more tender conscience will find its way into the hearts of the better South. Then another Yale mixed school will be in Atlanta, another Harvard at New Orleans, and another Vassar at Vicksburg. Then the nation's heart will beat in unison with His whose hands were pierced; the nation's conscience respond to the divine law, and the nation's will be in submission to the divine authority. The nation will be in league with Prince Immanuel, and all will sing "Glory to God in the highest, and on earth peace, good will to men."

SECOND LETTER—ILLITERACY IN THE SOUTH.

I have been reading the speeches of Senator Blair on his Educational Bill from the *Congressional Record*. The facts presented are absolutely appalling. The weight of ignorance that is settling down upon this nation, North and South, is indeed alarming. The statistical tables and the testimony of senators, lawyers, editors, ministers and educators, which he cites, make an array of evidence that is perfectly overwhelming.

Take this fact: The South is rapidly developing her boundless resources. But the ignorant labor of the South is 50 per cent. cheaper than the educated North-

ern labor. The tariff protects Northern labor against ignorant labor in the Old World. But what will protect it against ignorant Southern labor? Nothing except educating Southern laborers, and putting them on a par with Northern laborers.

I have before me a chart representing the relative proportion of illiteracy in the different States of the Union. It is very dark in the South and comparatively light in the North. In the sixteen Southern States, containing one-third of the population of the nation, are found three-fourths of the nation's illiteracy. Ohio has 5.5 per cent. illiterate. She spends annually $7,800,000 for public schools; has $21,500,000 invested in school property, and $1,550,000,000 in taxable property. Alabama has 51 per cent. illiterate. She spends annually $500,000 for public schools, has $500,000 invested in school property, $112,500,000 in taxable property. It is evident that, being members of the same nation, Ohio should assist Alabama in her educational work. In Pennsylvania, 7 per cent. are illiterate; $7,500,000 annually are expended for public schools; $25,750,000 are invested in school property, and $1,675,000,000 in taxable property. In Georgia, 55 per cent. are illiterate, while only $250,000 are annually expended for public schools, $500,000 invested in school property, and $125,000,000 in taxable property. Interest in our common nationality makes it the imperative duty of Pennsylvania to assist Georgia in removing the dark cloud of ignorance resting upon her.

In New York, 5.5 per cent. are illiterate, $10,000,000 are expended annually for public schools, $31,-

000,000 invested in school property, and $2,600,000,000 in taxable property. In South Carolina, 55.4 per cent. are illiterate, $250,000 are expended annually for public schools, $500,000 invested in school property, and $125,000,000 in taxable property. But the ignorance in South Carolina affects New York as gangrene in the foot deranges the whole body. It is the urgent duty of New York to assist South Carolina in her educational work.

In Massachusetts, 6.5 per cent. are illiterate, $4,750,000 are annually expended for public schools, $21,500,000 invested in school property, and $1,575,000,000 in taxable property. In North Carolina, 48.3 per cent. are illiterate, $250,000 expended annually for public schools, $500,000 invested in school property, and $150,000,000 in taxable property. Who cannot see that Massachusetts owes it to North Carolina to assist her in removing this ignorance? "The wealth of the North should give of its abundance to supplement the educational endeavor of the South."

For the past twenty years the M. E. Church has been in the field. During that time they have spent $1,915,000. They have 41 institutions, 328 teachers, and about 7,688 students. Among these they have eight universities for colored students and three (since Grant and Chattanooga have been consolidated) for white students. They have one theological seminary and six Biblical departments. The Collegiate Institutions for colored people are: Centenary Biblical Institute, Baltimore, Md., 223 students; Central Tennessee College, Nashville, 545 students; Claflin University,

Orangeburg, S. C., 946 students; Clark University, Atlanta, Ga., 340 students; New Orleans University, New Orleans, La., 266 students; Philander Smith College, Little Rock, Ark., 185 students; Rust University, Holly Springs, Miss., 355 students, and Wiley University, Marshall, Texas, 230 students.

The Congregational Church, through the American Missionary Association, has established Fisk University, Nashville, Tenn.; Atlanta University, Atlanta, Ga.; Straight University, New Orleans, La.; Telagoo University, Texas; Howard University, Washington, D. C., and Talladega College, Ala. The amount of money expended and the number of souls reached is equal to that of the sister denomination. The Baptists have expended $2,000,000 and the Presbyterians $1,500,000 in educating the colored people.

Now, Senator Blair proposes to supplement this with a national donation of several millions a year for fifteen years, that the dark cloud of ignorance may be scattered.

It was my privilege to visit Nashville, Tenn., an educational center in the South. Here is Vanderbilt University, under the control of the M. E. Church South, with a campus of seventy-six acres, buildings costing $500,000, and an endowment of $1,500,000. On the other side of the city is the old Nashville College. During the war it was abandoned, but since then it has been run as a Normal College. The buildings are ancient, but substantial. They get the use of the old Peabody fund, and will probably have it all ($1,500,000) for an endowment soon. These two are for whites,

and have 500 students each. Near the former is Fisk University. The Fisk Jubilee Singers canvassed America, and sang in the courts of Europe, and cleared $125,000. With this the ladies' dormitory was erected. The gentlemen's dormitory cost $60,000, and the gymnasium cost $5,000. They expect to break ground for their main building soon. There are over 500 students here. Near the latter is Central Tennessee College, with nearly 600 students. These four institutions are on the most friendly terms. The students and professors of each visit each other. Here is the solution of the race problem. Educate and Christianize both, and they will dwell together in perfect peace. It was also my privilege to speak in the last two colleges named, and arrangements have been made for more than one lecture in the Normal College.

I next visited Chattanooga, a growing city of 55,000. My mission here was to lecture in U. S. Grant University. The original Grant University was founded at Athens, Tenn., fifty-seven miles northeast, in 1867. The Chattanooga University was chartered in 1886. Last year the two were consolidated under one board. This is one of the institutions that the Methodist Episcopal Church has established for educating the poor whites in the mountains, of which there are two or three million. They are not the "white trash." They are originally Scotch, Irish and German, people with iron in their blood, who always opposed slavery and were loyal to the North in the war. They occupy the mountainous districts of West Virginia, Eastern Kentucky and Tennessee, North and South Carolina, Geor-

gia and Alabama. Whenever the Union army struck their territory they found friends. There are between two and three millions of them and they are shockingly illiterate. And, as an illustration which is hardly too far drawn, it may be said they regard it as almost immaterial what order is observed in spelling a word just so all the letters are given. It may be spelled backward, or, beginning in the middle, may be spelled each way—all are perfectly right! The few schools they have are a travesty on education. The spelling-book is the chief and often the only text book. The "moon-shiners"—illicit distillers—are furnished from this class. They are a gifted, but untaught and so a dangerous, people; but, educated and Christianized, they have capacities for the highest citizenship.

Saturday night I spent in the Seminary, in company with the Rev. Mr. McKee, the eldest of two brothers in the ministry. He received his classical education in Centre College, Danville, Ky., and his theological course at Princeton Seminary. He spent eleven months as missionary in the mountains of Kentucky, and is now pastor of a Presbyterian church twelve miles from Chillicothe, O. His brother has taken his place as mountain missionary. From his account the ignorance and degradation of the people there are appalling. A man will pay fifty dollars for a gun and carry it everywhere with him, while his family of twelve live in one room and have scarcely clothes to cover their bodies. One day he was preaching in a school house with a log for a pulpit. A rowdy came forward and lifting his revolver, said: "I will give just time to

count three before you climb out at the window behind you." Mr. McKee was a trained athlete and had spent some time on the plains as a cow boy. So he was not afraid. He laid down his Bible on the pulpit and said indifferently, "O, you need not trouble me; I came here to benefit the people, not to quarrel." And he quietly moved toward the fellow. Again he repeated his threat and held his revolver up. At this Mr. McKee grasped the revolver in one hand and knocked the fellow down with the other. Laying down the revolver he picked up the fellow and threw him out of the door. Then he took up the revolver and broke it in two and threw the pieces out at the window, and then finished his sermon. Afterwards some one asked him: "Why were you so rough on him?" "Why if I had allowed him to drive me out, then when I went over to Mud Run the roughs there would have driven me out, and over at Lick Springs the same would have occurred. I must teach them a lesson or leave the country." "Well," said the man, "your preaching has done us much good, but the lesson you gave that brute was the best thing that our community has ever received. These characters now understand that a man can preach and still not be a coward." This is a place of historic interest. From the college window I saw Lookout Mountain, where Hooker fought above the clouds; Mission Ridge, which Sherman tried all day to ascend but could not; Cemetery Hill, which Phil. Sheridan scaled and broke the enemy's line, and Pea Ridge, where Thomas, reinforced by Hooker, turned the enemy's left. Beyond are Crab Orchard, distinctly

visible, and Chickamauga Creek, where Garfield distinguished himself.

Near us is the old fort where Grant witnessed this fearful carnage. Grant recognized the strategic importance of Chattanooga. When he took command of the Army of the Tennessee he telegraphed Burnside from Louisville: "Hold Chattanooga." The fearless reply came: "We will hold it till we starve." All the Union army of the West was gathered here. If Bragg had not blundered at Chickamauga, and failed to follow up his advantage, he could have swept the whole Union army into the river. But that was not to be. Atlanta, 140 miles southeast, and Knoxville, 100 miles northeast, soon fell, and the backbone of the Rebellion was broken. The same strategic points are taken in attacking the ignorance of the South. Nashville, Chattanooga, Knoxville and Atlanta are educational centers.

2. *In our relations and dealings with the Indians.* It is difficult to define their standing. They are born here, and yet are not home-born citizens. They are neither aliens nor foreigners, and they cannot become naturalized citizens. They have been called "domestic subjects." Daniel Webster called them "perpetual inhabitants with diminutive rights." Perhaps they are best called "the wards of the government." Cleveland's inaugural stated our duty toward them: "The conscience of the people demands that the Indians within our boundaries shall be fairly and honestly treated as wards of the government, and their education and civilization promoted with a view to their ultimate citizenship." These demands have not been

met hitherto. That noble woman, Helen Hunt Jackson, in a work entitled, "A Century of Dishonor," graphically describes our shameful, disgraceful treatment of these wards. History execrates Charles I. because he made promises to gain an end and then broke them. That is what we have done with the Indians. Treaty after treaty has been made and broken. They asked for lands "they can call their own, to make a home." We gave them land and then drove them off of it—promising to give them money, which they never got. "The Ogallalla Sioux have been driven from their homes eight times since 1863!" Each time a promise was made and broken. No wonder their chief refused with scorn to hear the commissioner the last time. He said to him: "All the men who come from Washington are liars. The bald-headed ones are the worst of all. You are a bald-headed liar! I don't want to hear one word from you." It is said, the Indian will not work. But what are the facts? "82,000 of the 265,000 Indians have adopted citizens' dress, not counting the 60,000 Indians of the civilized tribes; 15,000 houses have been built by them; they have under cultivation 230,000 acres of land, and, with the civilized tribes, 630,000 acres, nearly two acres for every man, woman and child; what are known as the 'uncivilized Indians' raised last year, in round numbers, a million bushels of corn, nearly as much wheat, half a million bushels of oats and barley, and as many bushels of vegetables; of stock, they own 235,000 horses and mules, 103,000 head of cattle, 68,000 swine, and about 1,000,000 sheep. These figures exclude the

products and possessions of the 60,000 civilized Indians who are now ripe for territorial government, and whose possessions would more than double the amount." President Merrill Edwards Gates read a lecture before "The American Social Science Association," in 1885, at Saratoga, on "Land and Law as Agents in Educating Indians," in which he shows that "land and law" have been shamefully withdrawn from them. This is a common newspaper item: "The United States troops, under Lieutenant ———, came upon the camp of Chief Geronimo and killed a squaw, three bucks and a child." That means they murdered a woman, her three half-grown boys and a child. Congress enacted that punishment shall "not extend to crimes committed by one Indian against the person or property of another." Here is a case: "Crow Dog" murdered "Spotted Tail;" the District Court of Dakota tried the guilty chief, convicted and sentenced him; the United States Court overruled this action and released him. The son of "Spotted Tail" shot Chief "White Thunder;" he was arrested and sent to Fort Niobrara; the Indian Department at Washington ordered him liberated. When the Indian is wronged by the whites he can get no redress in the courts. Law means injustice to the Indian. It is the white man's formal way of robbing him of his property, liberties and life. The government made a treaty with the Indians, pledging itself to provide for their education, "Yet our Commissioner of Indian Affairs has again and again called attention to the fact that the government has funds now amounting to more than $4,000,-

000, which are by treaty due to Indians for educational purposes alone." Our policy has been extermination. We have driven them to the summit of the Rocky Mountains and bid them read their doom in the setting sun. Our Christian civilization has produced the phrase, "There is no good Indian but a dead Indian." Captain Pratt, Superintendent of the Carlisle School for Indians, said: "We accept the watchword, 'There is no good Indian but a dead Indian.' Let us, by Christian education and patient effort, kill the *Indian* in him and save the man."

3. *In our relations and dealings with the Chinese.* The Chinamen came to America about forty years ago. They were needed as laborers in California and were solicited. Owing to the traditional exclusiveness of the Chinese nation not many came, however, until after the Burlingame treaty in 1868, granting mutual rights and privileges to the inhabitants of the two countries. Under its operation 100,000 Chinamen got into this country. They reclaimed the swamps of the Pacific coast, built our railroads, and cultivated fruits. They continued coming at the rate of 3,000 in two months, but as many returned, and in many years there had been no material increase. The spirit of race prejudice arose against them, and they were subjected to all kinds of indignities. The cry of alarm was raised on the Pacific coast. Something must be done to protect the people of that coast from the immigration of yellow, non-voting laborers. The sand-lot orators took up the hoodlum cry, "The Chinese must go." That cry came rolling over the mountains and struck

the capitol at Washington. In response an act was forced through Congress, under the leadership of the representatives of the Pacific coast, excluding the Chinamen. But President Hayes vetoed it because it violated the provisions of the Burlingame treaty. As a sop to the hoodlums, however, a commission was appointed, which went to China under the lead of James B. Angell, President of Ann Arbor University, and secured a supplementary treaty providing for a limited restriction of the immigration of Chinese laborers into this country, *a limited restriction which should be reasonable.* In 1880 the cry from California was so loud that the politicians were alarmed, and both political parties inserted anti-Chinese planks in their platforms. In pursuance of this the Forty-seventh Congress passed a bill which President Arthur vetoed because it violated the supplementary treaty, in that it prohibited the importation of Chinese laborers into this country *absolutely* for a term of twenty years. This was deemed *unreasonable.* Still the cry for relief came up, and the Forty-seventh Congress was literally "held by the throat" until they gave it. And on May 6, 1882, that Congress passed the bill which went into effect August 4 of the same year. That bill provides that "no Chinaman shall come to America to labor for ten years." In 1886 the Forty-ninth Congress passed a bill that excludes them entirely as laborers. This was thought reasonable. But the truth is it is most unreasonable. We do not hesitate to pronounce it infamous. It is anti-human, anti-American, anti-Christian. In adopting it we sowed the wind, and we reaped the whirlwind

in the massacre of one hundred Chinamen at Rock Springs, W. T.

This triple injustice will be the conductor bringing down the lightnings of divine wrath upon us, except we repent and put it away.

The Prophet Jeremiah was sent with a heavy message to Jehoiakim, king of Judea, because of his oppression, injustice and violence. "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong." The warning was addressed to the head and representative of the nation. It is equally applicable to our nation. In it God rebukes us for our oppression, injustice and violence. It is time to put away this folly. Let a Christian education be provided for all—for white, black, yellow or red. "A man's a man for a' that." Let this nation lift up its soul as one man to the Prince of the kings of the earth, and His spirit will descend, uniting us as one people.

As I entered Washington City, the tall pillar called "Washington's monument" came into full view. There are stones in it from all the different countries. It is a fit emblem of our composite nationality. Immigrants from all nations come to us, and are moulded into one American nation. The lifeless stones in the monument are bound by cement. But in the nation the living stones are wrought into a collossal man by the power of an informing national life. That life is of God, and must either remain in union with him or perish. "Blessed is the nation whose God is the Lord."

"A union of hearts and a union of hands,
A union of States none can sever;
A union of lakes and a union of lands,
And the flag of the Union forever."

CHAPTER VIII.

SABBATH REFORM.

A celebrated lecturer made use of this illustration: "Wild geese fly in the shape of a wedge. When the leader grows tired he falls back and another comes forward to take his place, but all steadily advance." So all moral reforms are floating in the atmosphere of the divine providence. At one time one reform is in the advance, at another time another reform; but all are steadily progressing. The Sabbath Reform is in the lead at the present time. It is the question of the hour. As its enemies are becoming more intense in their opposition to it, so its friends are becoming more pronounced in its defense. The one would move the hand, on the dial-plate, back to the continental Sunday of Europe. The other propose to move it forward to the true Christian Sabbath—the divine institution, so essential to the well-being of man, soul and body, for time and eternity.

I. SCRIPTURE TESTIMONY.

The Bible teaches that the Sabbath is an ordinance of God. It is the arrangement, the appointment, and the contrivance of heaven for man. It is the deep thought of God. It has its necessity in the very constitution of our nature, "The Sabbath was made for man," and its authority in the edict of Jehovah, "Re-

member the Sabbath-day to keep it holy." It is a world-old and world-wide institution, an original and absolute, a universal and permanent institution. There are ten facts leading us to this conclusion, just as many as there are commandments, and the importance of the subject is a sufficient justification for naming them in this presence.

1. *The Words of Institution* "And on the seventh day God ended his work, which he had made; and he rested on the seventh day from all his work, which he had made. And God blessed the seventh day and sanctified it." To *bless* and *sanctify* a day signified to set it apart from a common to a religious use, and there is an implied promise of blessing to those who thus honor it. So much is intimated in the words of Isaiah: "If thou turn away thy foot from the Sabbath," *i. e.*, cease trampling under foot the Sabbath, "from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." These injunctions and promises were not given and made respecting a local and temporary, but respecting the universal and permanent, institution of the Sabbath.

2. *The Reason Assigned for the Institution.* "Because that in it he had rested from all his work, which God had created and made." The same reason is as-

signed in the fourth commandment. "In six days the Lord made heaven and earth, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." It is evident that this reason existed from the beginning, as well as 2,500 years later, when the law was given. And if the fact existed, the ordinance which rests upon it likewise existed.

3. *The Septenary Division of Time possessed from the beginning indicates the existence of the Sabbath.* We read that "in process of time" Cain and Abel brought their sacrifices. Literally it is "in the end of days," and Hebrew scholars believe there is a reference to the weekly Sabbath, and an intimation that public worship was being engaged in on that day. Lamech's seven-fold vengeance originated in the week. On three occasions Noah "waited seven days," and then he sent out the dove. Jacob fulfilled Rachel's "week." A Babylonian tablet recently discovered, which ante-dates Moses, reads as follows: "The seventh day, a Sabbath, the Prince of mighty nations, the flesh of birds and cooked fruits eats not, in His chariot He rides not, in His palace He legislates not; to make an high place is suitable, lifting His hand, the high place of the gods, He worships." Homer and Hesiod, two Greek poets, who flourished 900 years before Christ, and Callimachus, another who flourished 700 years later, refer to the seventh day as holy. Theophilus, of Antioch, says, concerning the seventh day, "The day which all mankind celebrate." Eusebius, the father of historians, observes, "almost all the philosophers and poets acknowledge the seventh day as holy."

Josephus, the Jewish historian, says, "No city of Greeks or barbarians can be found, which does not acknowledge the seventh day's rest from labor." (See prize essay by J. A. Quinton, page 12.) Now, the question is, how came they by this septenary division of time? It is not a natural division. There is nothing in the movement of sun or moon or stars to suggest it. It is purely arbitrary. The only account you can give of it is, God ordained the Sabbath in the beginning, and it came down by tradition to all kindreds, and nations, and tongues, and people.

4. *The examples of eminent piety in the earliest ages prove the existence of the Sabbath.* Had Abel, and Enoch, and Noah, and Melchizedek, and Abraham, and Isaac, and Jacob, and Joseph, no Sabbath? Such piety could not exist without it. These elders were men of like passions with ourselves, and they could not have obtained such a good report without the aid of the Sabbath. Bickerstith, one of the best spirits our age has produced, said: "But for the weekly return of the Sabbath I never could have successfully contended with the promptings to evil within me."

5. *The Hebrews observed the Sabbath in Egypt before the exodus.* When Moses came down to lead the people out to the promised land he found them neglecting the worship of God and practicing the abominations of Egypt. He immediately inaugurated a revival of religion. And the first step was to call them to the observance of the Sabbath. That is the first step in a true revival. This enraged Pharaoh, and hence his wrathful words: "Wherefore do ye, Moses

and Aaron, let the people from their work? Behold they are many and ye make them *rest* (Sabbatize) from their burdens." Just as if a reformer would come to Cincinnati and call the street car drivers and conductors to the observance of the Sabbath, and the companies would come down in wrath upon him and say: "Look here, my friend, why do you interfere with our legitimate business on the Sabbath? Why do you call our men away from their post of duty on that day?" Yes, *legitimate* business! Talk about it being legitimate to break the fourth commandment! *Post of duty!* Talk about it being their duty to disobey God's law!

6. *After the Israelites had entered the wilderness, and three months before the giving of the law, the Sabbath is referred to as an institution with which they are all familiar.* In connection with the giving of the manna we read, in the sixteenth chapter of Exodus, that "on the sixth day the people gathered twice as much. And the elders went and told Moses. And Moses said, this is that which the Lord hath commanded, Bake that ye will bake and seethe that ye will seethe to-day, for to-morrow is the Sabbath." It is evident that God gave the people no special command respecting gathering twice as much on the sixth day. He left them to themselves, to prove them, and see if they would prepare for the Sabbath of their own motion. It is also evident that the elders went to Moses because the people had violated a special order not to gather more than one omer for each person on one day. It is furthermore evident that the people recognized the Sabbath as a moral ordinance, of superior

obligation to the special order respecting the gathering of the manna, and when the two came in conflict they honored the Sabbath in the breach of the special order.

7. *The word Remember in the beginning of the fourth commandment indicates its moral character.* It is as if God had said: "I call your attention to a world-old and world-wide institution, an institution with which you are all familiar, which has been observed by your fathers and fathers' fathers, which formed God's seventh day and man's first day upon earth, 'Remember the Sabbath day to keep it holy.'"

8. *The place it occupies in the decalogue indicates that it is a moral ordinance.* Three classes of law were given to Israel at Sinai—the judicial, the ceremonial, and the moral. The judicial and ceremonial were given to Moses, and he conveyed them privately to the people. But the moral had two distinguishing marks, viz.: God proclaimed them with his own voice out of the midst of the flame and smoke of the quaking mountain, to indicate their majesty and authority, and he wrote them with his own finger on two tables of stone to indicate their perpetuity. Every precept is founded on the eternal distinctions of right and wrong, distinctions strong and irreversible as the granite bases of the mountain from which they were proclaimed. But the Sabbath is found in the very heart of the decalogue. It is the key stone of the moral arch, and with it the whole law stands or falls. It was a crime to steal or kill or lie from the beginning, and it will be to the end. God only announced and recorded the fact at Sinai. So it was man's duty to keep the Sabbath

from the first, and it will be to the last. God solemnly announced and recorded the fact at Sinai.

9. *The Savior recognized the Sabbath while on earth.* He came not to abolish, but to establish the law; not to destroy, but to fulfill it. On three occasions the Jews charged him with breaking the Sabbath, but he proved by Old Testament examples that his conduct was no breach of the Sabbath. Christ and his disciples went through the wheat field on Sabbath; the disciples plucked the heads of wheat, rubbed them in their hands, blew away the chaff, and ate. The Pharisees say: "Your disciples are breaking the Sabbath by doing unnecessary work." But Christ replied: "Do you not remember how David, in the days of Abiather, the High Priest, went into the holy place on the Sabbath and ate the show-bread, which is not lawful for any but the priests to eat, and gave to his followers, and they did eat? Now if David, your hero, your saint, your model, could do that in case of necessity and be blameless, shall I be chargeable because my disciples satisfy their hunger? The priests in the temple spend the Sabbath in killing sacrifices and burning incense, and are blameless. And shall the Lord of the temple be chargeable for doing necessary work on Sabbath?" Again Christ said to the paralytic who had kept his bed 38 years, "Rise, take up your bed and walk." And it was the Sabbath. The Jews say: "It is not lawful for thee to carry thy bed on Sabbath, for the prophet says, 'Thou shalt bear no burden on Sabbath.'" "Yes," says the Savior, and I suppose he said it with ineffable scorn, "The prophet

does say that, but he does not mean to forbid this poor man carrying his pallet, the only bed he has in the world, but he means to forbid you avaricious Jews compelling your hirelings to work on Sabbath that your gains may be increased." And if he were here to-day he would say: "It means to forbid these railroad corporations compelling their employes to work on Sabbath that their coffers may be filled." Again, Christ loosed a daughter of Abraham, whom Satan had bound eighteen years, on the Sabbath. The Jews found fault. Christ said: "Which of you, having an ox or an ass, would not loose him and lead him to water on Sabbath? And shall I be condemned for loosing a daughter of Abraham, whom Satan has bound eighteen years, on Sabbath? Judge righteous judgment. If ye had known what that meaneth, I will have mercy and not sacrifice; you would not have condemned the guiltless. For the Son of Man is Lord also of the Sabbath day." He swept away their false glosses and interpretations, their endless traditions and commandments of men, but left the Sabbath as the moral ordinance of God standing in all its original glory.

10. *The Christian Sabbath is this original and permanent institution.* When Moses came down from the mount and saw the golden calf, he dashed the tables of the law to pieces. That was to indicate that the law, as a covenant of works, had been broken. God required him to hew out two other tables and repair to the Mount. And God reproduced the Ten Commandments with his own finger upon these new tables.

And then he commanded Moses to carry them down and place them in the ark, beneath the mercy seat, "as a rule of life in the hands of the mediator." Christ is the mediator. The Ten Commandments are in his hands as our rule of life. We are under this law to Christ. And as the administrator of the fourth commandment he changed the day from the seventh to the first day of the week on the morning of his resurrection.

In proof of this, note: *a.* Provision was made for the change in the original institution. Nature demands one-seventh part of time for rest; this is moral natural. Nature would be unhinged if the sixth or the tenth day were substituted. But nature is not disturbed in changing from the seventh to the first day of the week. The particular day in the order depends upon the appointment of God, and is, therefore, moral positive. In the beginning the Creator, by precept and example, appropriated the seventh day as a memorial of creation. After the exodus of Israel from Egypt he incorporated it with the political and typical institutions of this holy nation, lifting it to the higher use of memorializing their deliverance and the giving of the manna. After the resurrection of Christ, it was lifted still higher in being made a memorial of his perfected work. This did not alter the original institution. The Christian Sabbath has all the advantages of the Old Testament Sabbath, with the super-added advantages of the New. It comes every seventh day, reminding us of creation, and that seventh day recurs on the first day of the week, reminding us of redemption. *b.* The

change was predicted: "And when these days are expired it shall be that upon the *eighth* day and so forward, the priest shall make your burnt offerings upon the altar; and I will accept you, saith the Lord." Ezek. 43: 27. This language is symbolical. It is taken from the temple service, but it is a prophecy. It pertains to these New Testament times, and their *eighth* day is our *first* day. *c.* The prime argument is found in Hebrews, 4: 10, just where we would expect to find it, in a book written to persuade the Jews to put away the old and receive the new economy. The argument is this: As God created the world in six days and rested the seventh, and set that apart as a memorial of creation, so Christ finished redemption work on the morning of the first day, in his resurrection, and set that apart as a memorial of his greater work. "For he that is entered into rest, he also hath ceased from his own works as God did from his." The argument is unique. The author quotes the 95th Psalm, where a promise is made of "entering into rest." He insists that David, there, could not refer to the seventh-day rest, for they had that from the beginning. He could not refer to Canaan, for they had enjoyed that for four hundred years, and "yet he limiteth another day." He could not refer to heaven, for Moses, Aaron and thousands of Israel, falling in the wilderness, went to heaven, and yet "God swore in his wrath that they should not enter into this rest." There is only one other rest that David could refer to, and that is the Christian Sabbath. "There remaineth therefore a rest, a keeping of Sabbath, to the people

of God." This interpretation is sustained by Francis Turetin, John Owens and others. *d.* The example of Christ and his disciples. On five different occasions Christ appeared to his disciples on the day he arose, and, disappearing during the interval, he reappeared on the following first day of the week. On the first day of the week Christ breathed on his disciples, saying: "Receive ye the Holy Ghost." On the first day he poured out the spirit in Pentecost. A day that has been honored by these signal revelations of the second and third persons of the Trinity is holy. On that day the disciples met to break bread and preach the gospel. On that day the Corinthian and Galatian Christians made their offerings to God. And last, but not least, on that day the Apostle John, banished to the Isle of Patmos, for the word of God and the testimony of Jesus, saw the future history of the church pass in panoramic review before him, while an angel stood by and interpreted the vision. "I was in the spirit on the Lord's day." *e.* The fact that God has honored the Christian Sabbath through all the Christian Centuries, by pouring out his spirit upon his people as they assemble for his worship on that day, indicates that the seal of God is upon it. "This is the day the Lord hath made." It is evident, therefore, that an institution ordained by the Creator in the beginning, re-enacted at Sinai with added obligations, and re-enacted again by the Son of God, on the morning of his resurrection, with added obligations and responsibilities, is the same original and absolutely universal and permanent institution, in spite of the mere change of day.

II. TESTIMONY FROM EXPERIENCE.

Here we specify the physical, mental and moral reasons for Sabbath rest. A locomotive will last longer and do better work by lying at rest one day in seven. The horses in the Illinois coal mines are brought out every Sabbath into the open field to keep them from going blind, as well as for recuperation. Proudhon, the French Socialist, will not be suspected of being a biased witness: He says: "Diminish the week by one day and you have not enough work to justify a rest day. Increase the week by one day and labor becomes excessive. Divide the week and give man a half holiday every three days, and you increase the loss of time by multiplying the divisions of time and dividing the natural unit of the week. Give man forty-eight hours' rest after twelve days' work and you kill him by inertia after bruising him by fatigue."

Could anything be more conclusive? And yet this is the testimony of an enemy of Christianity.

1. The Sabbath is a physical necessity. *a. The need of rest and repose.* We need the rest of sleep. Man can do without food and water longer than without sleep. The poet calls it "tired nature's sweet restorer," "nature's second course," "it knits up the raveled sleeve of care," etc. But in addition we need one-seventh part of time for rest. Six hundred and forty-one physicians in London, including Dr. Farre, signed a petition to the English Parliament against opening Crystal Palace on Sabbath, in which this sentence occurs: "We know, as medical men, that one day in

seven for rest is a necessity to restore the physical equilibrium which has been disturbed by six days' work." The proprietor of one hundred and ten vehicles in Clonmell, Ireland, gave this testimony before the Sabbath Committee of Parliament: "I run none of my cars on Sabbath except those which carry the mail; for I find that I can drive my horses eight miles an hour six days in the week to better purpose than six miles an hour seven days in the week; and by the former method there is a saving of thirteen per cent. I am persuaded," he added in conclusion, "man cannot be wiser than his Maker." The proprietor of a work where two thousand men were engaged determined that he would hasten matters by working seven days in the week. To make the men satisfied with giving up their inalienable right to a rest day, he offered them double wages on Sabbath—eight days' wages for seven days' work. But things went badly. The teams grew poor and sickly. The men became demoralized, and he was compelled to change his course. So he announced that six days' wages would be given for six days' work, and they would rest on the Sabbath. In a given length of time more work was done by the second method, the teams were more healthy, the men more orderly, and a new life was infused through every department. "Man cannot be wiser than his Maker." The Delaware, Lackawanna and Western Railroad ran no trains on Sabbath until recently. And their General Manager gave this testimony. "I find that giving our men one day in seven for rest improves the service. And with an improved service I can do as much trans-

porting in one hundred and forty-four hours as otherwise I could do in one hundred and sixty-eight." Two men started from Ohio for Kansas, driving through in wagons with their families. One was a Christian and the other a worldly family. When Saturday night came the first pitched their tents and rested on Sabbath, the second continued their journey. When the Christian family arrived at their destination they were two weeks in advance of the worldly family. Years after France had abolished the Sabbath, a traveler said: "I saw no old farmers, no old mechanics, no old merchants. They all died young." The penalty for breaking the Sabbath. God has decreed it. Man must have the rest of God. *b. The need of cleanliness.* The divers washing required of the Jews were not without their physical necessity. The washings and scourings, and scrubbings, and bathings, and the fine linen, clean and white, which are always the prelude or accompaniment of the Sabbath, have their ground and necessity in man's physical well-being. The French nation abolished the Sabbath. And a student of their history says their young men toiling in the factories seven days in the week, in their dirty overalls, by and by became averse to a change of linen, and their filthy physical habits were accompanied with a degradation of their morals.

2. *The mental.* The mind must have rest, not by inaction, for that is no rest to the mind, as every student knows, but by a change of subjects. On Sabbath we exchange worldly for religious subjects of thought, and thus the mind is rested. A merchant in Indian-

apolis spent his Sabbath balancing his accounts. He had not time for this during the week, he said. For the past three years he has found time to be in the Insane Asylum. The man who keeps his mind fastened on one subject seven days in the week continuously is on the high road to insanity. Burke said: "The student who toils incessantly can have no reliable judgment; he exhausts his attention, burns out his lamp, and is left in the dark." Dr. Taylor says: "To the mere student a Sabbath well spent, spent in the happy exercises of individual, domestic and public worship, is the best possible cordial for the intellect."

3. *The moral.* A judge in Ireland, passing sentence of death on two fisherman, said: "No class of men in Ireland are so degraded as the fishermen. They have no Sabbath and are without God and without hope in the world." It is said that no class of men are so frequently before the magistrates as the London cabmen, who toil from fourteen to sixteen hours a day, seven days in the week. Hogarth is true to nature when he represents the man who ended his career on the gallows, beginning his downward course by playing cards on a tombstone in a church-yard on Sabbath day during divine service. Criminals generally confess on the scaffold that they began their downward course by breaking the Lord's day. France abolished the Sabbath and adopted every tenth day as an holiday. Infanticides and matricides multiplied, husbands murdered their wives, wives murdered their husbands, and Abbe Gregoir exclaimed: "This law will ruin our nation!" Here in Cincinnati the bell-punch is hung

around the necks of many of the street-car conductors. Do you know why? Every time that bell-punch comes down it sounds out *thief*. These companies understand that a man who habitually breaks the fourth commandment cannot be trusted with the eighth commandment. They compel him to break the fourth commandment, and then they hang the badge of thief about his neck. This is an outrage upon our Christian civilization.

When the directors of the Delaware, Lackawanna & Western Railroad determined to run their trains on the Sabbath, their president, the Hon. Wm. E. Dodge, protested. In his protest, he said: "You compel your men to break the fourth commandment and then you need not be surprised if they go on and break the eighth, and destroy your property." They disregarded his protest and he resigned. In Prussia, fifty-seven per cent. of the men engaged in factories, and seventy-seven per cent. of those engaged in transporting and mercantile service, have no Sabbath. (*North American Review*, March, 1888.) In England and America, 2,500,000 men are deprived of their Sabbath by the railroad and postal service. The bondage of Israel in Egypt was not a circumstance compared to this. Pharaoh was not such a cruel taskmaster as the governments and corporations that deprive these men of their divinely appointed rest. It is said that 450 locomotive engineers on the New York Central Railroad petitioned for their Sabbath rest on the ground of conscience. Their petition was rejected, and they were told that they must work on the Sabbath or lose their

positions. This is the car of Juggernaut crushing the liberties of the free born. There are in the United States 2,000,000 unwilling toilers every Lord's day. The government, as the guardian of the rights of the people, should emancipate them.

III. THE CIVIL SABBATH.

The State is the keeper of the Civil Sabbath. The Prophet Jeremiah was required to go and stand in the gate of the city of Jerusalem, and say to the rulers in the land, "Thus saith the Lord, Ye shall bear no burden on the Sabbath day"—that is, you must prohibit common labor on the Sabbath. Just as if he would come to Cincinnati and say to Mayor Mosby, "Every grocery, meat shop and bakery, the saloons, theaters, and base ball parks, shall be closed, ice wagons and street cars tied up, and no Sunday papers issued on the Sabbath." The prophet tells them that if they enforce this edict, God will pour out his blessing on the whole nation; but if they disregard it, God will kindle a fire in their gates, and it shall consume their palaces, and it shall not be quenched. They gave no heed to this message, except that they arrested Jeremiah and threw him into a foul prison. By and by the Chaldeans invaded their land, burned up their cities and villages, and carried the people captive to Babylon and kept them there as slaves seventy years. God said the reason of it was "that my land might have her Sabbaths." After the return from the captivity, Nehemiah, who was mayor, chief of police and judge of the court, all in one, saw some treading

wine-presses, lading asses and bearing sheaves on the Sabbath day. He did not go to the people who were doing the work, but to the civil officers who were responsible for allowing it, and he says: "Then contended I with the nobles in the land, and I said unto them, what is this evil that ye do in profaning the Sabbath? Did not our fathers thus? And did they not bring all this evil upon us? And yet ye bring more evil upon us!" And then he ordered the gates of the city to be closed on the Sabbath. They had lawyers in those days, just like we have in these. The business of the lawyer then was much the same as to-day—to find a loop-hole in the law. They found a loop-hole in Nehemiah's law. He had not forbid trading outside the walls on the Sabbath; so the merchants set up their booths outside the walls and began selling their wares on the Sabbath. Perhaps they held indignation meetings out there, and no doubt they were loud in denouncing Nehemiah's puritanic laws, and his interfering with their personal liberties. If an election for mayor had been held on the heels of those meetings, Nehemiah would have lost the vote and failed of re-election. But Nehemiah cared for none of those things. He believed in enforcing the law, and so he said: "Then I ascended the wall, and I said to them, Why lodge ye about the wall on the Sabbath day? If you do so again I will lay hands on you;" that is, I will arrest and punish you. The reform was effectual; the merchants and sellers "bowed to the law." "From that time forth they came no more on the Sabbath."

This whole narrative indicates this: that the respon-

sibility for public Sabbath desecration lies with the government. Hence the government should lay the strong hand of the law on these railroad and street-car corporations, and say: "Your wheels shall not roll on the Sabbath, depriving hundreds of thousands of their rest-day on pain of losing their position." It should say to the press companies: "Your Sunday newspapers shall not circulate, scattering broadcast the virus of secularity." It should say to these gentlemen who run the saloons, theaters, beer gardens, and base-ball parks on the Sabbath: "Your doors and gates shall be closed on the Sabbath day" Yes, and every other day, too; for we could get along without those institutions seven days in the week, and prosper.

At La Crosse, Wis., they tried the experiment of prohibiting common labor on the Sabbath, but allowing public amusements, so the theaters were opened. The saloon men said: "Our business affords gratifications, and so is a kind of amusement; we will open on the Sabbath." The base-ball parks followed. The boot and shoe men said: "If these citizens are allowed to make money on the Sabbath, we will also." So it proved that the exception in the law was a break in the dike, and soon the whole ocean of Sabbath desecrating was upon them. Either all amusements must be prohibited on the Sabbath or all be allowed; either all common labor must be prohibited or all be allowed. For years the State of Louisiana had no Sabbath law. As one result, the city of New Orleans became a by-word to the whole nation, and under the influence of that pressure the Legislature passed a Sabbath law in

1886. California is the only State without a Sabbath law. In 1858 Judge Terry, who was recently slain, decided that their Sabbath laws were unconstitutional because they discriminated in favor of Christianity and so against those that were not Christian. On that account they were unconstitutional. The Legislature of Connecticut passed a law that no unnecessary trains should run on the Sabbath. Ten thousand railroad men were emancipated from Sabbath toil the first week. There were two strange exceptions to the law—milk trains and Sunday newspaper trains, supposing, as Dr. Crafts suggests, that the babies must have their milk and the men their scandals on the Sabbath. But the trains carrying the United States mails ran through the State on Sabbath, and they were powerless to prevent it. They could not control the Sabbath breaking on the part of Uncle Sam. We should have a national Sabbath law, making it unlawful for Congress to hold sessions on the Sabbath; making it unlawful to carry the United States mail on the Sabbath; making it unlawful to open post-offices in cities and villages certain hours on the Sabbath, offering an open insult to the God of the Sabbath, and setting a flagrant example for evil before this people.

In 1828 Congress passed a law requiring the United States mail to be carried on the Sabbath. There went up four hundred and sixty-seven petitions from twenty-one States against the order. When these were presented to the Postmaster-General he replied, as Dr. Crafts says, in language combining the Russian autocrat and the Western orator, "As long as the silver

rivers flow and the green grass grows, and the oceanic tides rise and fall on the first day of the week, so long the United States mail shall circulate on that day." And so it has come to pass, the fourth commandment to the contrary notwithstanding. Postmaster-General Jewell was a Christian man. He supposed that he was yielding to a public necessity when he ordered the mail to be distributed in New York City on the Sabbath. To show the barbarity of the order, the mail-carriers kept the preachers' mail until church time, and in the midst of the sermon they marched up to the pulpit with it. Of course this created great indignation. A flood of petitions went down to Washington against the order, and before the next Sabbath it was revoked. Postmaster-General Vilas issued an order that all letters and packages bearing special-delivery stamps should be delivered on the Sabbath. The ministers of Philadelphia met and protested. Dr. Edwards carried their protest. After Vilas had heard him through, he replied: "What I have done I have done." Then an appeal was made to the President, and through his intervention the order was modified to the effect that every postmaster shall do as he pleases. The clerks in the special-delivery departments work from 7.00 A. M. to 11.00 P. M. six days in a week, and, at the discretion of the postmaster, they may be compelled to work those barbarous hours seven days in the week.

Dr. Crafts tells of a street-car line in New York called "the man-killing cars." The men were worked seventeen hours a day, seven days in a week. The

little children of those men did not know their own fathers. They left home in the morning before the little ones were up, and they returned late at night after they were sound asleep. This went on seven days in the week, and so those children did not know their fathers. The legislature interfered, and the men are now worked twelve hours a day, seven days in the week. It is left to the United States postal service to continue that black art—the clerks in the special-delivery department, at the pleasure of the postmaster, being worked sixteen hours a day, seven days in the week. How long shall this iniquity be permitted? This is a question of human rights. In the United States 2,000,000 men are compelled to work on the Sabbath. Our government originated in a struggle for human rights. We passed through a baptism of blood in behalf of human rights. Shall these two million be deprived of their inalienable right to a rest-day and the government not interfere? This question is up for settlement. It must be settled right. Covetousness would compel men to work twenty-four hours a day, seven days in the week, if not restrained. It is like Tennyson's brook, "Men may come, and men may go, but I go on forever." It must be curbed.

Senator Blair's Sabbath-rest bill, proposing to stop the mail service and arrest inter-state commerce on Sabbath, is the need of our nation. You ask: "Are not freight trains a business necessity on Sabbath?" General Divan, who had been president of the Erie Railroad for thirty years, testified before the Senate Committee last December: "The transporting facili-

ties of our railroads are in advance of the business demands of the country, and they will continue to be. They can do the work in six days." "Perishable freight must go on Sabbath." "The refrigerator has removed that article. There is no perishable freight." "Must not cattle trains go?" "No. Cattle men say where they have a long haul it is better for the stock to stop and unload and rest one day in seven. And where they have a short haul it is not necessary to wait until late Saturday evening before starting." "Passenger trains running from coast to coast could not stop." "A train starting at New York Monday morning can reach San Francisco by Saturday evening. For trains starting later I would have special hotel accommodations provided at three points, and I would give passengers free tickets for Sabbath. I am satisfied no passenger would complain of the rest, and the company doing it would find it a financial success." "Well," you say, "the post-office is a business necessity on Sabbath." "Yonder in Toronto, Canada, and in London, England, the post-offices are closed twenty-four hours every Sabbath, and business is not paralyzed. If they can do without the post-office in London on Sabbath, we can do without it in Cincinnati." "The street cars must go to take the people to church." "The street cars generally carry the people away from church to the pleasure resorts. In Toronto they are tied up every Sabbath, and in that city of 140,000, and scattered over a wide territory, the people get to church very well. The same can be done in any city." "Must the Sunday newspaper go?" "The Sunday newspaper is one of

the greatest foes of Christianity. It is secularizing the Sabbath. Joseph Cook says, 'The saloon and the Sunday newspaper are twin evils.' It is the 'Trojan horse' that we have admitted within the walls of our national citadel, and the question is, have we strength and courage enough to grapple with our foe?" It is said, "The Sunday paper is made on Saturday and Monday's paper on Sabbath." But all know that Saturday's work would do for Monday if the Sunday paper were discontinued. It is said, "The Sunday paper teaches morals." The *New York Tribune*, on Sabbath, December 5, 1888, had eighty-one columns devoted to business, politics and gossip, and one-fourth of a column to religion. The *New York World* had one hundred and ten columns devoted to business, politics and gossip, and one-eighth of a column devoted to religion. These were average Sunday papers, and the small space devoted to religion was generally used against Christianity. The Sunday paper is quietly riveting the shackles upon us. We must free ourselves at once, or it will be too late. That which has so long been regarded as a necessity on Sabbath is found to be no necessity.

IV. THE RELIGIOUS SABBATH.

Here we deal only with conscience and the word of God. Specific directions have been given both negative and positive. *a. What is forbidden.* "In it thou shalt do no work." That would close up every grocery, meat shop and bakery; tie up the ice and milk wagons, and make God's people fear to patronize them if running. During our pastorate in this city a China-

man was received into the church. In his examination before the session we asked him this question: "Will you promise to keep the Sabbath?" He hung his head for some moments, and then looking up with a smile he said: "That question almost takes my breath. I have a wife and two children and an old father and mother in China. They depend on me for support. If I close my laundry on the Sabbath I lose custom." "You have acknowledged Christ as your divine Savior. Are you not willing to trust him?" "Yes, I am willing to trust Christ. But church members bring their clothes to me on Sabbath and come for their laundry. If there is no harm in their doing that, what harm is there in my waiting upon them?" "We are to obey Christ, no matter whether others do or not. Why not do this: Tell your customers that you are going to close on Sabbath. On Saturday prepare a placard and put it on your door, 'Closed for Sabbath,' and come to church." "I will try that." And so he did. A few weeks later he said: "I am glad you advised me to close. My customers told me I was doing right and they would stand by me. I have more trade than before and my Sabbath rest besides." Here is an heathen convert teaching American Christians an object lesson in Sabbath keeping. O, that it may find its way to the hearts and consciences of all. A minister in New York preached against the Sunday newspaper. Some of his men came forward and shaking their papers said: "We will continue reading our Sunday papers and you cannot help it." And in six months they made it so hot for him that he was compelled to resign. It is all

a minister's position is worth in some places to bear a faithful testimony against Sabbath-breaking. A street-car driver was asked: "Why do you work on Sabbath?" "If I refuse I am discharged. That means suffering in my home." "You work on Sabbath to support your family! Why not steal? That is only a breach of the eighth commandment, and the eighth is no more sacred in God's sight than the fourth." I tell you, brethren, we need more conscience.

"Nor thy man-servant." A man's employe has as much right to the Sabbath as the man himself. The employer may go to church and observe the day personally, but if another is working for him he has broken the commandment. I talked with a street-car driver in Brooklyn, N. Y. He was a member of the Presbyterian Church. They called him before the session for working on Sabbath. He insisted that it was necessary. They suggested that he get a substitute for Sabbath. "O, no," he said, "that would not be honorable. I would rather do the work myself." When they pressed that proposition he turned to one of the elders and said: "Mr. S——, you are a member of that corporation. You hired me to do that work. And only yesterday you told me the work must be done. And now you are sitting in judgment and condemning me for doing your work, the benefits of which you are pocketing. I cannot," he added, "find language strong enough to express my indignation at such hypocrisy as that." Do you not find in your heart of hearts a response to that roughly expressed indignation on the the part of this poor workman? There is a corpora-

tion in this city working about forty men seven days in the week. Working continuously puts a period on their lives. They are shortened by one-seventh. Breaking God's law hardens their hearts and seals their perdition. The head and a part of the body of that corporation is a member of the church. Of course these men are personally guilty for consenting to work on Sabbath. But they are only agents. The company is the principal. And the church, by her silence, says to the member who is President and a heavy stockholder, "There is no harm in it." Is the church's conscience dead, or only asleep? Will she cut her own jugular vein?

A brother said: "I am a stockholder in a street-car company. I know it is wrong to compel the workmen to labor on Sabbath. It is an injury to their body and soul; it wrongs their families and dishonors God. But I do not believe you can ever stop the running of street cars on the Sabbath. Christians generally use them. And the stockholders are no more blameable than society which justifies them." Brother, remember you are forbidden "to go with the multitude to do evil." There are a few who do not use your cars. You shut your ears against their protest. For the sake of gain you destroy your workmen, body and soul, for time and eternity. God will surely require their blood at your hands. Another adds: "The money you loan draws interest on Sabbath. The farmer's corn grows on Sabbath. And my street cars have a right to run on that day." If that proves anything it proves that all kinds of work may go on during the Lord's day. If

street-car companies have a right to do business for gain on the Sabbath, then the farmer has a right to plow, the merchant to sell goods, and the iron manufacturer to run his works. If the command "in it thou shalt do no work" be applicable at all, it is applicable all through. Any church court would discipline a poor woman for selling good books on the Sabbath. That is secular work. But rich men may run their street cars on that day and pocket the money and nothing is done about it. "Surely the legs of the lame are not equal." Before the war slaveholders built up gigantic fortunes. But during the rebellion those fortunes were wrecked. They were the price of blood. These street-car companies are gathering fortunes. But it is at the cost of the bodies and souls of their workmen. God will surely visit them for these things. "Woe to him that buildeth his house by unrighteousness and his chambers by wrong."

The following conversation was overheard between an elder in the church and an unbeliever: "I understand, Mr. Jones, that you had Will Smith before the session on the charge of breaking the Sabbath. Did you deprive him of his privileges?" "Yes. We could do nothing else. He would not hear to getting a substitute on the Sabbath. He said there was no more harm in his driving the street car on the Sabbath than in employing another to take his place. He thought it would be dishonorable to ask some one else to do for him what he would not do himself. He was very obstinate. He would not listen to our counsels. So we had to discipline him." "Then you think it wrong

to do the work of a driver or conductor on the cars on the Sabbath?" "Most assuredly I do. It is a breach of the fourth commandment, 'in it thou shalt do no work.'" "Then you would not take the post of driver or conductor if you were a working man?" "No, by no manner of means." "But who employs these men to break the Sabbath?" "Why the companies, of course." "Who constitute the companies?" "The members, the stockholders." "Then the stockholders are guilty of employing men to break the Sabbath." "That is just what I told them at our last meeting, and I entered my protest against it." "Do you still retain your membership and receive your share of the proceeds?" "O, yes; I do not think it is any worse to hold stock in a corporation whose works run on the Sabbath than to hold the bonds of a government which carries the mail on the Sabbath." "That has nothing to do with the case. You employ a man to break the Sabbath. You pay him his wages. You receive your share of the earnings of the business. Then you summon your employe before a church court of which you are a member, pronounce him guilty and pass sentence, while you are more culpable before God than he. The fact that you go to church while your poor brother performs the mechanical part of the work for you, can not shield your guilt. You are a base hypocrite. You do not deserve the name of a man. That brother whom you officially condemned is a saint compared to you. I have not words strong enough to express my contempt for you and your hollow profession."

I have been reading a volume of prize essays on the

Sabbath. There are three, "Heaven's Antidote to the Curse of Labor," "The Torch of Time," and "The Pearl of Days." In the second there is a passage which I wish to quote.

A street-car company resolves, by a vote of the corporators, to run their cars on Sabbath; they give orders to the superintendent to that end, and he in turn conveys the order to a conductor, who is a conscientious church member. He says: "God forbids labor on the Sabbath day, and requires that it be spent in holiness. It is the only opportunity I have of improving myself in mind, in heart, in soul; it is the best opportunity I have of cultivating the affections of my wife and children. I could not justify myself in sinning against God and myself in conceding to such an unfeeling and unjust command."

"Well," says the superintendent, "the company have no wish to employ you or any other person against the dictates of their own conscience; but the *work must be done*, and if you will not consent to do it, I must look out for some one who will do it. There are plenty of people who will be glad of such an offer. However, as you are a faithful and trustworthy servant, I shall not thus abruptly accept your refusal to labor on the Sabbath, but shall give you time to reflect. And, I may add, that such labor is not to be gratuitous. You will be paid for it in proportion to your six days' wages—that is an important consideration; therefore, balance all in your mind, and inform me, in the course of two or three days, of the conclusion you arrive at."

The conductor, had he been young and unmarried

and had none but himself to provide for, would, unhesitatingly and on the very spot where such conversation occurred, throw up his place, brand the conduct of the company as infamous and unjust, and refuse to submit to such vassalage and sin, let the consequences be what they may. But he has a wife and family to support, and his position is very different. "With a burdened heart he goes home and acquaints his wife with the unlawful demand made on his sacred birth-right. The first sight of his loving wife and smiling children has a talismanic power in renewing his resolution to withstand this demand; their appearance awakens innumerable associations entwined about the Sabbath, and which render it dear to the heart of the laboring man. The conductor unfolds to his wife the un-Christian demand made on his Sabbath, and the very act of revealing it strengthens his determination to resist it. When the tide of feeling has ceased to flow, sober reason places the consequences of resigning his situation in stern reality before himself and his wife. No other situation presents itself to them, nor is there any likelihood of one appearing soon. In providing for the wants of a rising family there is nothing saved to meet this trying emergency. The children are still helpless; their wants are daily increasing; every feeling of the parent's heart and soul rebels against exposing these smiling and innocent young ones to starvation. Yet, how is that to be prevented if the conductor resigns his employment? If he is idle a single week he becomes bankrupt, and who will trust him a week's provision when he has no security for being employed on

the succeeding one, or even month? He looks again at his wife and children, and that look unnerves his former resolution. As a husband, as a father, as a man, he cannot expose them to starvation. There is only one way of preventing it, and that is to retain his present situation by agreeing to labor on the day of sacred rest. Conscious of the sin he is about to commit, his heart rises in righteous indignation at the company for driving him to the dreadful alternative of choosing between laboring on the Sabbath or starving his wife and family. He is compelled to accede to their unjust demands.

"Let any railway director or shareholder, if he is a husband and father, suppose himself placed in circumstances similar to those of the conductor we have now described, and then say whether or not the laborer may be coerced to extend his labors to the Sabbath. If the heart of such a director or shareholder is not dead to feeling, we calculate on his verdict in support of our proposition, namely: that the rest of the Sabbath ought to be preserved from all encroachments of unnecessary labor, because there are people in every department of labor in which the laboring classes are engaged similarly circumstanced to this street-car conductor, and where Sabbath labor is required they are exposed to the same species of injury."

John Foster tells us of "a ship having an enemy on board. He concealed a piece of loadstone near the compass, and the captain, following the erring needle, ignorantly entered the enemy's port and was captured." The man who buys and reads the Sunday newspaper on

Sabbath, who holds stock in Sabbath-breaking corporations, has placed such a loadstone near the compass of his conscience, and if he leaves it there, in the end he may be surprised to find that he has entered, not the haven of rest above, but the harbor of woe below, where he will be Satan's captive forever.

"Nor thy maid-servant." Domestics have a right to Sabbath rest, and to compel them to stay at home and cook a fine dinner while the family goes to God's house for worship, is to contravene their inalienable right. "Nor thy cattle." Doth God take care for oxen? Yes, these horses and mules on our street-car lines have as much right to the Sabbath rest as their owners. Work them seven days in the week and you break the fourth commandment. God has provided for them. "Nor the stranger within thy gates." Even the casual visitor has a right to the Sabbath rest. All unnecessary common labor is prohibited on the Sabbath. *b. What is commanded.* "We are to count the Sabbath a delight, the holy of the Lord, honorable."

After a lecture in the Presbyterian Theological Seminary at Danville, Ky., the following questions were asked: "You condemn the Sunday paper. When is the Monday paper to be made?" "If no Sunday paper were issued, the work done on Saturday would answer. The men could quit before 12 o'clock Saturday night and begin after 12 o'clock Sabbath night, and there would be no break in the continuity of the paper." "The Sabbath is for rest. Is it not right to sleep later Sabbath morning than usual, to enjoy the rest?" "The Sabbath is to be an holy rest. It is a day consecrated

to God. If we count it a delight, then we will be up as early as on any other day to enjoy it. Children are up on picnic day. Their hearts are in it." "Would it not be right to use the cars to fill an appointment to preach?" "Mr. Moody said he never would go to preach where he had to use the street or steam cars. His position is the true one." "Would it not be right for poor families in the cities to go to parks or groves in the suburbs on Sabbath and enjoy nature?" "Consecrated families never do it. Dr. Scovel and others advocate the Saturday half holiday for just such recreation. The Sabbath day is to be devoted to God." "Would you censure a church member for going to the post-office on Sabbath? They almost universally do it." "I did not find a single case in my congregation during my nearly nine years' pastorate in Cincinnati. A minister should preach against it, earnestly remonstrate with any one doing it, and as a last resort it should be made a matter of discipline." "Does holding stock in a Sabbath-breaking corporation involve personal responsibility for the breach of the fourth commandment?" "It most assuredly does. The employes are personally guilty for desecrating the Sabbath by common labor. But they are only agents; the company is the principal, and all the guilt of the organism attaches to each individual member. When the Delaware, Lackawanna & Western Railroad resolved to run their trains on Sabbath, their president, the Hon. Wm. E. Dodge, protested. They disregarded his protest, and then he resigned. That is the only course for Christians to pursue with reference to Sab-

bath-breaking corporations. A dairyman near Lexington quit the business and sold his 600 cows for beef because it made him work on Sabbath." "Would it not be right for a student of theology to take recreation on Sabbath?" "He should rest from the study of Hebrew and Greek languages, from systematic theology and the dry bones of criticism. But the rest for him is found in the happy exercises of individual, domestic and public worship." "In our cities, is not the Sabbath becoming a burden to church-workers? It is the busiest day of the week." "The consecrated laborers are few. Seventy-five per cent. of the young men never go to church, ninety-five per cent. are not members, and ninety-seven per cent. do no work for Christ. Only three per cent. do the work. Of course, the load will be heavy for them. I see no way to avoid it. God will give them strength." "Is it not dangerous for a preacher to hold up such a high standard before his people? Will it not necessitate keeping his grip packed?" "A minister is to preach the preaching God bids him." "Should you receive a telegram that your father or mother were dying, would it not be right to take the cars and go at once on the Sabbath?" "I do not regard that as a duty. I heard a Presbyterian minister say that he responded to such a telegram respecting his mother, and traveled on the cars all Sabbath day. She was much better when he reached her, and soon recovered. He said he felt all the way as if he was doing wrong, and would never do so again. A Baptist minister once stated that he never rode on the cars on the Sabbath but once. He

took sick away from home and thought he was taking a fever, and being anxious to get home, he got on the train. By the time he reached home he was well. He would never do that again."

If we delight in the Sabbath, we will so adjust our worldly affairs on Saturday as to be the freest possible from anxious thoughts and cares about them on Sabbath. We will rise betimes Sabbath morning. Some good people have a habit of rising later Sabbath morning and retiring earlier Sabbath evening than on other days. They do not mean it so, but it is practically cutting off the Lord's day at both ends. We will spend the morning hours in secret prayer, family worship, reading and meditating upon the scripture, and thus preparing our souls for the sanctuary. We will spend the body of the day in God's house, in public worship, and in the Sabbath School leading souls to Christ. We will spend the evening hours around the fireside, recapitulating the sermons of the day, reading verse about in the Bible, narrating each other's experiences in the divine life, etc. And then, in the language of the bard of Scotland, in his "Cotter's Saturday Night"—

"They round the ingle form a circle wide,
The sire turns o'er wi' patriarchal grace
The big ha' Bible, 'ance his father's pride,
And 'Let us worship God,' he says, wi' solemn air.

"They chant their artless notes in simple guise,
The priest-like father reads the sacred page,
And kneeling down to heaven's eternal King,
The saint, the father and the husband prays."

And thus ends "the Pearl of Days." An ancient city was surrounded with walls. The King deter-

mines to take them down. When the workmen came to the gates they saw this inscription over them: "With these gates the city stands or falls." The civil and religious Sabbaths are the two-leaved gates of the city of God. "With these gates the city stands or falls." Give America for two centuries the continental Sunday of Europe, and we are in the hands of money-grips, robbers, drunkards and libertines. Give America two centuries of the true Christian Sabbath, and we will know from experience the truth of the words of the Psalmist, "Blessed is the nation whose God is the Lord."

CHAPTER IX.

DIVORCE REFORM.

Marriage is an ordinance of God. An engagement is a civil contract, and a breach of promise is punishable. But marriage is the union of one man and one woman for life. "They are no more twain, but one flesh." The Savior repudiated divorce. "Moses, for the hardness of your hearts, granted a bill of divorcement, but from the beginning it was not so." Divorce is amputation. Mrs. Livermore calls it a "surgical operation." The Savior recognized but one cause justifying divorce—namely, adultery. We reprobate polygamy on the one hand and polyandryism on the other, and yet our divorce laws allow a man to have many wives, taken consecutively, and a woman to have many husbands, taken one at a time. Our mixed laws are a standing menace to the home. A writer in the *Bibliotheca Sacra* for January, 1888, says: "South Carolina allows no divorce at all. New York allows only the one cause. Massachusetts gives nine grounds, and Michigan seven. Other States vary from three or four to ten. Some of the States, after enumerating a long list of grievances which may sunder the bond, add yet an 'omnibus clause,' giving unlimited discretion to the court. A divorce granted in any State is legal in every other. After narrating a flagrant case

of a man marrying several wives in succession, a friend designated it 'consecutive polygamy,' as contrasted with the 'contemporaneous polygamy of Utah."

Let these facts be pondered: "Divorces have doubled in proportion to marriages in the thirty years from 1850 to 1880. In Connecticut it had become in the latter year one divorce to every ten and four-tenths marriages; in Rhode Island, one to eleven; in Massachusetts, one to twenty; in Maine, one to ten; in Vermont, one to fourteen; for all New England, about one to fourteen. In twenty-nine counties in California, in a recent year, an investigator found one divorce to seven and four-tenths marriages. In San Francisco, in one year, one to five and seven-tenths, and in one solitary county in California as low as one to three. In Ohio the number has increased since 1870 ninety-five per cent., while marriages have increased only twenty-nine per cent. and population only thirty per cent. Bishop Gillespie, of Michigan, collected, a few years ago, facts from twenty-four counties, which show about one to thirteen. I have personally obtained from the proper officers in Grand Rapids the fact that from October, 1884, to October, 1885, one divorce was granted to four and a half marriages, as the record of Kent county. For 1886, from the figures so far collected, it will be about one to six, making Kent county one of the banner counties in the country in its disgraceful record against the home." But the showing against the Protestants is worse than the figures when we remember that the Catholics grant no divorces. Judge Jennison, of Michigan, calls this "the dry rot

of our society, eating out its life with awful certainty, however strong and prosperous the surface may appear." Also mark this fact: In Massachusetts, "between 1860 and 1880 the population increased 45 per cent., marriages increased 25 per cent., and divorces 145 per cent." The same is true throughout New England, and presumably elsewhere.

An article in the November number, 1887, of the *Methodist Review*, by Rev. Richard Wheatly, D. D., Cornwall, N. Y., on "The Alleged Decay of the Family," contains some startling facts. Referring to "the shamefully criminal practice of pre-natal infanticide," he says: "The committee of a Western State Board of Health avows the conviction 'that in the United States the number of women who die from its immediate effects is not less than six thousand per annum.' Gynecologists affirm that it is not maternity which sends to them the largest number of patients, but the needless refusal of its responsibilities." "In Ohio, careful medical investigation has led to the conclusion that pre-natal infanticide annually robs the family of one-third its legitimate increment. In the Northern States it is said to be more prevalent than in Buddhist China. The murder of adults or of children may be comparatively infrequent, but the All-seeing alone knows to what extent the destruction of unborn life has gone and is going." As to "the facility and frequency with which marriage bonds are dissolved," he says: "In 1878 Connecticut granted one divorce to every 10.4 marriages; Vermont, 1 to 14; Massachusetts, 1 to 21.4; New Hampshire, 1 to 10.9; Rhode

Island, in 1882, 1 to 11; Maine, in 1880, 1 to 10; Ohio, in 1882, 1 to 16.8. San Francisco did yet worse, and in 1881 granted a divorce to each 5.78 marriages. Marin county, California, bears the banner in front of the pestilent divorce march, or one divorce for every two and eleven-hundredths marriages. Legal divorces appear to have doubled in proportion to marriages or population within the last thirty years." In some New England manufacturing towns "swapping wives" is not uncommon. Many men "maintain two families." He quotes this passage from Judge Noah Davis: "A is married in New York, where he has resided for years and has a family, and is the owner of real and other estate. He desires divorce, and goes to Indiana where the thing is cheap and easy. Upon complying with some local rule, and with no actual notice to his wife, he gets a decree of divorce, and presently is married in that State to another wife, who brings him other children. He again acquires new estates; but tiring of his second wife, he deserts her and goes to California, where in a brief space he is again divorced, and then marries again, forming a new family and acquiring new real and personal estates. In a few years his fickle taste changes again, and he returns to New York, where he finds his first wife has obtained a valid divorce for his adulterous marriage in Indiana, which sets her free and forbids his marrying again during her life-time He then slips into an Eastern State, takes a new residence, acquires real property there, and after a period gets judicially freed from his California bonds. He returns to New

York, takes some new affinity, crosses the New Jersey line, and in an hour is back again in New York, enjoying so much of his estate as the courts have not adjudged to his first wife, and gives new children to the world....He dies intestate." What is is the legal standing of these children? Are they illegitimate? What of his wives? These facts are a disgrace to our Christian civilization, and they cry to heaven for vengeance. God will surely visit such a nation as this.

I blush to mention the fact. Yonder beneath the shadow of the Adirondacks there lives a man by the name of William Jones, and he has 100 children. That fowl out yonder in the barn lot that claims to be the king of that territory and indicates its kingship by daily and hourly crowing, is, in my estimation, superior to that individual living at the foot of the Adirondacks, although he is an American citizen and a voter. We are on the down grade and rapidly descending. It took Rome eight centuries to descend from family purity to family leprosy in Eliogabulus. We have made the descent in about two. It is time to bring down the air-brakes. What can be done?

1. Brand the libertine with the same infamy that society visits upon the harlot. It is true to-day that "good women, who will not touch the harlot with their little fingers, yet suffer the society and the advances of men who make harlots." This is a great wrong. A fallen woman and a fallen man should share the same frown from society. The first is a no greater sinner than the second.

2. Reprobate hasty and ill-considered marriages.

This evil has its bitter root in the faithless heart. It begins with hasty, ill-considered, mercenary marriages. Shakespeare's "Hamlet" is a flaming torch to warn us against infidelity to marriage vows. It leads to broken hearts, ruined homes, murder and death. Multitudes are governed by fickle fortune.

> "The great man down, mark you his favorite flies;
> The poor advanced makes friends of enemies.
> And hitherto doth love on fortune tend:
> For who not needs, shall never lack a friend;
> And who in want a hollow friend doth try,
> Directly seasons him his enemy."

3. A vigorous enforcement of a legal separation "from board and bed" in cases of incompatibility as the best means of future reconciliation. In many cases a few months' separation will convince the quarreling couple that they really love each other and can not be happy living apart.

4. Demand a uniform national divorce law. Greece and Rome are object lessons, enforcing the fact that licentiousness and lax marriage laws go hand in hand. The celibacy and "no divorce" of the Roman Catholic Church have been equally ruinous. The Reformers on the Continent and the Puritans of New England went to the opposite extreme of laxness as a protest against Rome's ironclad law. It is time for our nation to adopt the divine law as announced by Christ.

CHAPTER X.

TEMPERANCE REFORM.

At 4 o'clock in the morning on the 12th of April, 1861, Fort Sumter was fired upon. That was the signal for the opening of the War of the Rebellion. From that hour until the 9th of April, 1865, when Lee surrendered to Grant at Appomatox, this war continued. It cost our nation $9,000,000,000 and 1,000,000 precious lives, North and South. This sacrifice was made to save the nation's life, and set at liberty those in bondage.

We have a greater conflict upon us to-day. The Southern Confederacy was not so great a foe to our Republic as the liquor traffic. What are its dimensions? According to official reports, there are in the United States 5,652 distilleries, 2,830 breweries and 248,992 places where intoxicating drinks are sold. There are employed in making and vending intoxicating drinks not less than 545,624 men. The following item went the rounds of the press some time since: "The 10,000,000 barrels of beer sold last year would have filled a canal 21 feet wide and 5 feet deep, extending from New York to Philadelphia, and it would take a pump throwing 30 gallons a minute, running night and day, over 21 years to pump it out. It was swallowed, however."

No less than 6,000,000 of our population visit these saloons. Of these, 600,000 become drunkards, and 60,000 annually fill a drunkard's grave.

Senator Windom said: "I do not overstate it when I say that the two hundred thousand saloons in this country have been instrumental in destroying more human lives, in the last five years, than the two millions of armed men did during the four years of the Rebellion. Whisky is a more deadly weapon than shot or shell, or any of the implements of our improved modern warfare." Just think of the awful procession of human beings, four deep and 274 miles long, marching every year into the doorway of hell. It is estimated that within the last fifty years more than three millions of American citizens have been destroyed by the liquor traffic; and more than seven millions of women and children, under our vaunted flag of protection, have stood at the graves of their murdered husbands and fathers and sent up their cries to the Avenging God of the widow and fatherless. Add to this the pecuniary loss. Our nation's drink bill is $900,000,000 per year. And Dr. Wm. Hargreaves says if you add the "consequential damages" it will make $2,000,000,000. Every ten years we expend for intoxicating drinks more than the value of all the products of agricultural and our mechanical and manufacturing industries. If a fire were kindled every tenth year, reaching from the Atlantic to the Pacific, and continue burning from the first of January till the last of December, and all our agricultural, mechanical and manufactured products, as fast as produced, cast

into the flames and burned until nothing remained but ashes, it would not inflict a greater injury than is sustained every ten years by drink.

Bear in mind that 40,000,000 bushels of nutritious grain are annually destroyed by the traffic; enough to make 600,000,000 four-pound loaves of bread, which would allow seventy-nine loaves to every family in the United States, and would make a pavement ten yards wide reaching from Boston to Chicago.

It is the pernicious source of four-fifths of all the wretchedness, vice and crime in the land. You know there is everything behind this expenditure. Disease, delirium tremens, murder, suicide, accident, shipwreck—all these lie behind it. There lies behind it a stunted, blighted, squalid population. There lies behind it an hereditary craving, which makes the whole life of thousands one long scene of anguish.

George W. Bain said in Chickering Hall, New York: "Down in Kentucky, some time ago, young Henry Clay, the grandson of our great Southern statesman, lay bleeding to death from a wound inflicted upon him in a drunken brawl by a liquor seller. In the same city, at the same time, the grandson of John J. Crittenden, one of the brightest men who ever graced the United States Senate, was also dying from injuries received while drunk, and at the same hour the great-grandson of Patrick Henry was in a cell, brought there by drink. Look at these great men off there on the summit of fame, and look at their offspring, disgraced by drunkenness. My friends, this is not evolution, but devil-ution."

Dr. McArthur said: "Going down Sixth avenue, New York, a little time ago, I saw a door, over which were these words, 'Saloon: A. Blessing.' This struck me as being somewhat inaccurate. A man named Blessing ought surely to be in some other business. Had the inscription read, 'Saloon: A. Curse,' it would have been nearer the truth; had it read, 'Saloon: the Greatest Curse on this Earth,' the words would have been literally true. In another part of the same city there is a saloon which is properly named. Over its main entrance are the words, 'Hell Gate.' In connection with this title there might be given a part of the inscription which Dante places over the gate of his hell:

'Through me ye enter the abode of woe;
Through me to endless sorrow are ye brought;
Through me amid the souls accurst ye go.
* * * * * * *
All hope abandon ye who enter here.'"

Of the men engaged in this traffic a California religious paper said: "These men are traitors, and are eminently out of place when out of jail. They are the chief of the criminal classes, the leaders and abettors of the crimes and criminals of the State. They decoy, drug, demoralize and rob the workingmen, making Saturday night and Sabbath a harvest of gold drawn from labor at the cost of violence, pauperism, suicide, and unspeakable woe. They live and fatten on tears and blood."

The *New York Tribune*, so inconsistent on this subject, said: "Upon what does the success of the liquor traffic depend? Upon debased manhood, degraded womanhood, defrauded childhood. It holds a mortgage

over every cradle, a deed written in hearts' blood over every human life. Shall mothers bear this and remain silent? Shall fathers know this and remain indifferent?" The evils growing out of the liquor traffic are legion, because they are many.

Christleib, in his "Modern Religious Thought," refers to an old mythological story. In a public place in ancient Rome there once opened, in consequence of an earthquake, a deep chasm, which no amount of rubbish could fill up. The sooth-sayers were consulted, and they answered that the most precious thing in Rome must be cast into it. This was interpreted by a young hero as applying to manly energy and weapons; and courageous unto death and fully accoutred, he sprang into the yawning abyss, which immediately closed over him.

The liquor traffic has made such a rent in our land. Twice as much wealth as would buy all the banks in the United States is annually thrown into it. But it is not filled. Sixty thousand people go down to death every year, just as Korah, Dathan and Abiram and their company went down when the earth opened wide her mouth and swallowed them up. No one but the King of Kings can close it.

When Peter tried to walk on the water he was afraid of the winds and waves and began to sink. Christ let him sink low enough to drown all the pride out of him and then he lifted him up. We may expect defeat after defeat for Prohibition until we as a people lift up our soul to the King of Kings and appeal to him for help.

TOTAL ABSTINENCE.

The temperance movement, inaugurated to arrest the evils of the drink system, is now about half a century old. Then our population was nearly 12,000,000, and mostly American in birth and feeling. Now it is 65,000,000, and what with foreign immigration we have become a composite nationality. The movement, through all its Washingtonian, Father Matthew, Cold Water, Band of Hope, Good Templar and W. C. T. U. phases, has steadily advanced in strength and influence, until to-day it is the Grand Army of the Potomac, marching on to Appomattox and "the sour apple tree." There are three principles underlying the movement.

I. *Total abstinence on the part of the individual.* Even admitting that intoxicants are harmless when taken in moderation, the times demand total abstinence. Alcohol is in bad company. It has joined the devil's service, and with the devil it must go. Dr. Alexander used to take a glass of wine every New Year's day, not because he needed it, but to show that it was his privilege to do so. This is the position of many in this day. But it is unsafe. It is not avoiding "the appearance of evil." Alcohol is an offense, and must be abandoned by God's people. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Gough related the following: "A minister of the gospel stood in a reform meeting and was showing how that a man might take strong drink

moderately and yet do right, and how the head of a family might have wine on his table, and yet do right in all this matter; and after he had made a powerful and eloquent argument he sat down in the pulpit. Then an aged man arose in the audience and said: 'I have a broken heart; I have buried my only son. He started in life with beautiful prospects; he is to-day in a drunkard's grave; and when he was dying he told me that he started that awful habit at the table of a Christian clergyman, and that Christian clergyman is the man who just sat down in the pulpit.'"

But there is a stronger basis for total abstinence. 1. *It is demanded by irreversible natural law.* (*a*) The voice of natural law in science declares that alcohol is a poison. Take away the water in which alcohol is held in solution, and you have left a pure poison. Alcohol is the product of fermentation, and is the poison evolved in the process of decomposition. Distillation, unknown until the eleventh century, gives the same product. The highest medical authority justifies the assertion that alcohol is a pure poison. Drs. Tellemand, Perrin and M. Duroy have performed a number of experiments, as recorded in their prize treatise on the "Action of Alcohol," in which they demonstrated conclusively that alcohol is not nutritious; that it is not fuel to the body, but a ruinous poison. The fact that for a period of eight or ten hours after it is taken alcohol is eliminated unchanged by the lungs, as can easily be detected by the "smell of the breath;" the fact that there is a catalogue of well-established cases where alcohol has been found in

the blood and brains of persons who had died under its influence, and in such quantities as to kindle on the application of a flame; the fact that there is an incontrovertible lowering of the animal temperature after an imbition of alcohol, so the voyagers to the Arctic regions find it necessary to abstain from its use that they may endure the cold, or in the tropical regions that they may endure the heat; the fact that its use lessens the power of endurance and ability to resist disease, so that an army of total abstainers do better fighting, endure more hardships, and have less sickness than when alcohol is indulged in; and the fact that quitting the drinking habit always improves the vital energies of mind and body, as appears in the circumstance that drunkards, when arrested and confined for a long period, always improve on their forced abstemiousness, prove beyond a peradventure that it is not nutritious, but injurious.

It is generally supposed that alcohol increases the circulation, and so generates animal heat. It is true that its presence does increase the activity of the vital organs, just as the speed of the horse is increased under the whip and spur. This increased activity by alcohol is nature's effort to eliminate a poison, and energies are wasted in this process which should be used in other directions. Let a man sit down on a bumble-bee's nest, and he will make an extraordinary effort to get up quickly. It is wonderful how much latent strength is suddenly called forth. But he is not made stronger. So with alcohol. It is stimulating, but not strengthening. Nor is this all. The recent

experiments of Drs. Bocher and Virchow unite in showing that both the blood-fluid and red corpuscles are impaired by alcohol, even when the users of it appear in good health; and Professor Schultz has observed that "alcohol stimulates the blood-discs to an increased and unnatural contraction," inducing premature decay and rendering them less capable of absorbing oxygen and carrying off the carbon with which it is loaded. Dr. Morse observes that "by experimenting on blood drawn from the body, with sherry wine or diluted alcohol, the blood-disc becomes altered in shape and throws out matter from its interior; minute molecular particles also fringe the circumference. Some of the molecules separate from the blood-discs and float about in the fluid; others elongate into tails, which move about with a tremulous motion in a very remarkable manner." Dr. Smiles, having submitted the blood of several of his friends to a test, pronounced the blood of one who was a teetotaler to be "the liveliest of them all." These facts clearly prove that the presence of alcohol in the blood in any measure is pernicious.

It is also generally supposed that alcohol facilitates digestion. But this is fallacious. If you kill a serpent and wish to preserve it, you put it in alcohol; you pickle it. Think of the tippler pickling his stomach! Dr. Gordon testified before the Parliament's committee: "Dyspepsia has become the common disease among the poor, produced entirely by the practice of sipping constantly and habitually small quantities of spirits." Take Dr. Figg's experiment: "To each of

two mastiffs, six months old, four ounces of cold roast mutton, cut into squares, were given, the meat being passed into the esophagus without contact with the teeth. An elastic catheter was then passed into the stomach of one of them, and one ounce and a quarter of proof-spirits injected. After several hours had elapsed both animals were killed. In the case where the meat had been administered by itself it had disappeared. In the other the pieces were as angular as when swallowed." Take the celebrated case of Alexis St. Martin, who had an opening in his side. Dr. Beaumont, under whose care he put himself, says, when spirits had been freely used, inflammatory ulcerous patches appeared on the surface of the stomach, and the gastric juice was diminished in quantity and was manifestly unhealthy. Dr. Willson, in his "Pathology of Drunkenness," after citing a number of cases, says: "All these diversified proofs have pointed unchallengeably to the conclusion that alcohol is the most widely and intensely destructive of poisons. In large and concentrated doses there are few which are more promptly and inevitably fatal. In moderate and diluted portions, continuously repeated, it is, with its own peculiar modifications of action, obviously one of those so-called accumulative poisons of which science possesses other well-known examples in corrosive sublimate, fox-glove and arsenic." In the presence of these facts, can any one question the conclusion that the powers of digestion are weakened and impeded by the action of alcoholic liquor? I need not stop to note the fact that the nervous system is injured by it. That

the brain, the center of the nervous sensibility, should be disturbed by alcohol when used in any quantity, is a sign of the facility with which injury is done to the seat of thought. And in the confirmed toper the brain assumes the consistency of a hard-boiled egg. Alcohol is a poison. It is essentially injurious to the physical and mental health and vigor of men.

(*b*) The voice of natural law in practical experience declares that abstinence from alcohol is a benefit. Homer represents Hector as refusing the cup of wine offered him by his mother, Hecuba, because it would relax his vigor, and Pope, commenting on this passage, observes that "it is a vulgar mistake to imagine that the use of wine either rouses the spirits or increases the strength. The best physicians agree with Homer on this point, whatever modern writers may object to this old heroic regimen." The *International Review*, December, 1880, says: "The Western Saracens abstained not only from wine, but from all fermented or distilled drinks whatsoever. Six millions of these truest sons of temperance held their own for seven centuries against great odds of heavy-armed Gaiours, excelled all christendom in astronomy, medicine, agriculture, chemistry and linguistics, as well as in the abstract sciences, and could boast of a whole galaxy of philosophers and inspired poets." The Napoleons, Kants, La Places, Chesterfields, Wilberforces, Proctors, McCoshes, Cooks, Lincolns—all modern giants—have been theoretical and practical abstainers. A man ninety-five years old boasted that he had always taken his drink. "But where are your boon companions?"

he was asked. He confessed that he had buried three generations of them. So it always is. Take scriptural examples. The sojourn of the Israelites for forty years in the wilderness without wine or strong drink; the abstinence rule of the Nazarites, with the picture drawn of their physical vigor; the prescription of total abstinence to Samson, "who was strong above compare," and before parturition to his mother; the great age attained by men who, like Samuel, were Nazarites from birth; the physical benefits enjoyed by the Rechabites for three centuries down to the time of Jeremiah; the refusal of Daniel and the three children to take the king's wine and the results—these are so many blazing illustrations of the fact that natural law demands total abstinence. Joseph Cook stated to his Boston audience: "Mrs. Hunt tells us that in twenty-seven States there are laws requiring scientific instruction in temperance, and great publishing houses are competing with one another to furnish the schools with text-books which inculcate total abstinence, not only from alcoholic drinks, but also from narcotics."

SCRIPTURAL ARGUMENT FOR TOTAL ABSTINENCE.

God is the author of all laws, whether they be written upon his works or in his word. Natural law and revealed law must coincide, for they come from the same source. What is required or forbidden by the one will be enjoined or reprobated by the other. What are the facts?

II. *Total abstinence is demanded by the Scriptures.* I do not propose to champion the two-wine theory.

A great deal has been foolishly spoken and written on that subject. Dr. McArthur rightly said, "The insistence on this two-wine theory has done the cause of temperance untold injury." But it is evident that the Bible speaks of "good wine" and "the poison of wine," the "cup of blessing" and "the wine-cup of God's wrath." There are two classes of wines in the Scriptures—light wine, which is not intoxicating, and mixed wine, which inebriates. The one is a blessing, the other a curse; the one the symbol of good, the other the symbol of evil; the one given for food, the other prohibited.

The use of intoxicating wine is positively and absolutely forbidden in the Scriptures as a beverage. (*a*) The priests were forbidden to use it when they ministered before the Lord. Will it not necessarily follow that in these New Testament times, when all God's people are "kings and priests unto God," that all are prohibited from the use of intoxicating drinks?

(*b*) Civil officers are forbidden the use of it. "It is not for kings, O Lemuel, it is not for kings to drink wine, nor for princes strong drink, lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

Dr. Fisher, in an article in the *Century* on "The Gradualness of Revelation," remarks on this passage: "What better counsel could be given? The judge on the bench must have a clear head. But the counselor, in order to strengthen his admonition, proceeds to say, 'Give strong drink unto him that is ready to perish.' So far, also, there is no exception to be taken to the

wisdom of his precept. The Jews had a custom, resting on humane motive, to administer a sustaining stimulant, or a narcotic, to those undergoing punishment, in order to alleviate their pains. Something of this kind was offered to Jesus on the cross. But the counselor does not stop at this point. He says: 'Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more.' There need be no hesitancy in saying that this last exhortation is about the worst advice that could possibly be given to a person in affliction, or dispirited by the loss of property. The thing to tell him, especially if he has an appetite for strong drink, is to avoid it as he would shun poison. Yet our remark amounts to nothing more than this, that the sacred author sets up a barrier against only a part of the mischief which is wrought by intemperance. His vision went thus far, but no farther. It is a case where, to quote a homely, modern proverb, 'half a loaf is better than no bread.' It would be a great gain for morality and for the well-being of society if magistrates could be made abstinent."

(*c*) Bishops or ministers are "not to be given wine." Nothing is more fatal to a minister's position and influence than tippling.

(*d*) All are positively forbidden to use it. "Look not upon the wine that is red, when it giveth its bubble in the cup." No one can question the universal obligation of this command.

(*e*) It is denounced as a dangerous evil. "At last it

biteth like a serpent, and stingeth like an adder." (Proverbs 23: 32.) "The princes have made me sick with poison (inflaming drink) to him." (Habakkuk 2: 5.) "The wine is defrauding." (Hab. 2: 5.) "Be not drunk with wine." (Eph. 5: 7.) "Wine is a mocker, strong drink is raging, whosoever is deceived thereby is not wise." (Prov. 20: 1.) "Their wine is the poison of dragons and the cruel venom of asps." (Deut. 32: 33.) "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine, they that go to seek mixed wine." (Prov. 23. 29-30.) Intoxicating wine is evil, only evil, and that continually.

(*f*) It is associated with revolting crimes. Noah's shameful exposure of his person, Lot's incest with his daughters, Nabal's unnatural selfishness, Ahashuerus' drinking feast, and the divorcement of Queen Vashti that grew out of it, Belshazzar's drunken revelings in his palace, which brought the handwriting upon the wall recording the doom of Babylon—all are so many blazing torches thrown out against the night of intemperance, warning us of the dangerous rock—alcohol. Total abstinence is the only hope of the drunkard. It is the only safety of the temperate man. It is a duty enforced by Nature's commands, promises, threatenings, and it is engrossed in precept, reward and penalty in the word of God. Dr. McArthur eloquently said: "Not Sherman, not Grant, not Lincoln, destroyed slavery, except as they were God's instruments in accomplishing his great purposes. The gospel of the

Son of God made the emancipation proclamation possible. Back of the hand that wrote it was a hand bearing the print of a nail in its palm—a hand that once was nailed to the cross. That gospel says, with a profound meaning, whether a man be black or white, red or yellow, rich or poor, bond or free, 'A man's a man for a' that.' That same gospel will strike down the other monster—alcohol. He is a worse tyrant than slavery—he enslaves body and soul, and destroys both in a drunkard's hell. The great principles of God's book, the divine maxims for human conduct, teach us how to regard the drunkard, and how to abstain for the sake of our own safety, for the sake of our example, which might hurt the weak, and for the sake of our divine Lord's glory, which this curse does so much to tarnish." It is time to emphasize the duty of total abstinence· "Take heed to thyself."

PROHIBITION.

III. *Prohibition on the part of the State.* Three remedies have been proposed for the liquor crime—low license, high license, or tax, and prohibition. The first means free whisky; the second gives respectability to the iniquity and intrenches it behind the Government. Dr. Herrick Johnson has put the Christian world under obligation to him by his aphorism: "Low license means the saloons asking for your sons; high license means asking for your daughters also." As Joseph Cook passed a six-story building in Philadelphia, brilliantly lighted and bands playing within, he asked his companion: "What is this?" "A saloon."

"What is on the second floor?" "The parlors where the ladies drink." "What is on the third and fourth floors?" "Gambling dens." "What is on the two upper stories?" "You had better not ask. Their deeds are unreportable." That is a high-licensed saloon.

The following from the *New York Witness* on "That Silver Dollar Saloon" is suggestive: "Charley Smith, who has been a Republican Assemblyman from this city for several terms, had a grand opening of his new saloon last week, which was honored (?) by the presence of three Congressmen, one State Senator, three Assemblymen, one Civil Justice and several Aldermen. The *Sun's* description of this palatial gin-mill shows that Mr. Smith understands how to advertise his new venture by making it an object of curiosity: 'In every stone in the white marble floor are two silver dollars bearing the date of 1887, and in the center of the floor, in front of the bar, is a black marble stone with a twenty-dollar gold piece in the center and nineteen one-dollar silver pieces around it. Overhead in the ceiling are three medallions, serving as centers of three chandeliers, made of ground glass and representing silver dollars. On the back bar is a chandelier which has $500 worth of silver dollars on it. There is, besides, on the back bar a star and crescent a foot high, covered with silver pieces from a dime to a dollar. The wine decanters are in the shape of silver dollars. On the wall are pictures of the members of the Assembly when ex-Assemblyman Smith was a member of the Legislature himself.'" The *Witness*

properly designates it, "this new and ornamental gateway into the kingdom of darkness."

Experience demonstrates that as a liquor measure it is a success; as a temperance measure it is a failure. The third is prohibition. The children of Israel were required to build battlements to the roofs of their houses, and if any casualty occurred from neglecting this, the owner was held responsible—eye for eye, hand for hand, life for life. Prohibition is the battlement that the State must build to our national temple. And so long as the State fails to do this, it is responsible for the evils of the liquor traffic.

1. The State, as the guardian of public rights, should prohibit the liquor traffic. The old Roman maxim was: "The public safety is supreme law."

The State forbids the carrying of concealed weapons on the ground that the public safety is endangered thereby. The erection of noisome vitriol works or powder magazines within the city limits is prohibited for the same reason. The liquor traffic endangers the life and property of the people. It should be outlawed. The rights of the individual are limited by the rights of society. There is no "personal liberty" to trample upon the rights of others. The State quarantines against contagious diseases. There should be a perpetual quarantine against the disease of drunkenness.

2. As the guardian of the nation's resources the State should prohibit. The State of Ohio collects $2,000,000 tax annually from the saloon by the Dow law. But the saloon costs the commonwealth about

$70,000,000 per year. Why not save the $68,000,000? The general government has gone into the liquor business. Every gallon of whisky sells for $1.10. On this the government collects .90 revenue. So that for the sake of $95,000,000 revenue per year the government has gone into the liquor business nine-elevenths partner.

When the Scotch Privy Council resolved that the ecclesiastical revenue should be divided into three parts, "that two of these should be given to the ejected popish clergy and the third part should be divided between the court and the Protestant ministry," John Knox exclaimed: "I see two parts freely given to the devil, and the third part must be divided betwixt God and the devil." A worse bargain than that is made here. But the liquor traffic costs our nation $1,500,000,000 annually. O, for statesmen who could rise up to a moral plane where they could say: "Save the $1,405,000,000!" A traffic that impoverishes the people and wastes our resources should be destroyed. Nero fired the city of Rome and then sat at his palace window and played the fiddle while the destruction of life and property went on. History execrates him. Our government has turned loose the flames of alcohol and then plays the fiddle to the tune of $95,000,000 revenue a year while the ruinous work goes on. Shall this be suffered to continue?

3. The State, as the divinely appointed agent for punishing crime, should prohibit. The sea-devil is the terror of the fishermen. It comes up under their boat and throws its arms over the sides and carries all down

with it. There is only one remedy—to take the hatchet and chop off those arms; and that must be done at once. The liquor traffic is the sea-devil in the waters of society. The saloons are the arms it has thrown over the sides of the ship of state. The only remedy is to take the hatchet of the law and cut them off. This must be done immediately. Either we must destroy the liquor traffic or it will destroy us. It is a gigantic thief and should be put behind the walls of prohibition. It is a monster murderer, and should be arrested and executed. It poisons the life of the family, the church and the nation, and should be banished from the land. It breaks and tramples under foot every precept of the decalogue, and should be destroyed outright. "Rulers are not a terror to good works, but to the evil. He is a revenger to execute wrath upon him that doeth evil."

Senator Ingalls said in his recent address: "Wendell Phillips, Lloyd Garrison and Lovejoy were as right in 1850 as they were in 1860, but their appeals fell upon deaf ears in the land of the Puritans. They were mobbed, despitefully treated, reviled and outlawed by the highest social classes. The conscience of New England was never thoroughly aroused to the immorality of African slavery until it ceased to be profitable, and the North did not finally determine to destroy the system until convinced that its continuance threatened not only their industrial independence but their political supremacy."

When slavery murdered Lovejoy and John Brown, its doom was sealed. The liquor traffic has resorted

to murder. Dr. McArthur, waxing indignant, said: "It does not hesitate at murder as one of its instruments. It is but a little time since, in the brave prohibition State of Iowa, the saloon took the life-blood of the noble Haddock, a Methodist minister, a devoted servant of God, and an inspired enemy of the saloon. It is but yesterday since another man, in the great State of Mississippi, the son of an aged Baptist minister, and the chivalrous editor of a temperance journal, a man who dared to tell the truth regarding the saloon, was shot down like an animal, because of his faithfulness to right and his exposure of wrong. It is but a little time since, in the great State of Ohio, a church was partly shattered by dynamite while a crowded audience was present listening to an address on temperance and against the saloon." It is time to put down the liquor traffic.

Mr. Cook said: "You can fool all the people some of the time. You can fool some people all the time, but you can't fool all the people all the time. The chief mischiefs in the respectable circles are, so far as the temperance reform is concerned, poltroonery and procrastination. In the name of the poltroonery that preceded the abolition of slavery, I ask you to take courage and trample on the poltroonery in dealing with the liquor traffic. Just as you saw it your duty to refuse to vote for any party that was on its knees to the slavery power, so I say in the name of God refuse to vote for any party that is on its knees to the whisky ring."

4. As the guardian of the home, the State should

prohibit. The Greeks fought for twenty years before Troy in the interests of the home. Rome fell because she did not guard the home. The liquor traffic is winding its coils about the home like the serpents of Laocoon, and crushing out its life. The serpent's head must be crushed. The home must be delivered from this enemy or the whole nation will be ruined.

5. As the guardian of the nation's honor, the State should prohibit. Yonder, near Boston, a firm has engaged to send 3,000 gallons of whisky daily for seven years to the Congo. General Fisk tells of a ship lately leaving Boston harbor with missionaries for the Congo. The Ladies' Missionary Society held a prayer-meeting on deck to encourage the hearts of their departing friends. And while they were singing hymns the husband of the lady who was conducting the meeting was down in the hold of the ship storing away the barrels of whisky which he was sending to the Congo. The wife sending the messengers of life, the husband sending the instruments of death on the same ship to the Congo! And more would be ruined by the latter than could be reached by the former. Mrs. Clara Hoffman said: "We heard about the Congo. When other great powers of the world were willing to enter into an international compact that no dynamite, no fire-arms, no liquor should be sent to the Free State of Congo and to the islands of the sea and to other parts of Africa, who refused to enter into that compact? England? No. And England is not Christian enough to hurt her. France? No. And France never was called consecrated. Russia? No. And

Russia is counted only semi civilized. Belgium? Drunken as she is, no. Who refused? America refused. The American government said: 'We can't do it; we can't do it.' "

The saloon vote is solid for the party that favors them. Take this fact: "In Toledo, with 90,000 population, there are 800 whisky and beer shops. The vote of the city is 15,000. Now, these shops will average two votes each, the proprietor and one assistant, which makes a total of 1,600. This is a tremendous power, especially as it is wielded by one head. All these men belong to the Liquor Dealers' Association, and act together." This is true of every large city. New York has 40,000 liquor votes subject to one head. There are 600,000 such in the United States. Counting their camp-followers, they have a solid vote of 1,000,000. This is the secret of the Richmond saloon-keeper's scornful declaration: "Any bar-room in Richmond is a bigger man in politics than all the churches in Richmond put together." A leading United States Senator was thinking of this when he said: "Men talk about the power of banks, railroads, and other great corporations in Congressional lobbies; I tell you the hardest ring to stand up against is the liquor ring."

How long shall we submit to this dishonor? The liquor traffic has no right to exist. Our brewers, distillers and saloon-keepers are criminals. Lord Chesterfield, that cool-headed statesman, calls them "artists in human slaughter." When Mohammed returned to Mecca, eight years after the hegira, he saw 360 idols set

up in the city, and, pointing to them with his sword, he said: "Truth is come. Let falsehood be abolished." So let this government point to the 248,992 saloons in America and say: "Truth has come. Let iniquity be abolished." Prohibition prohibits in our penitentiaries. Prohibition prohibited in the White House for four years under the hand of Mrs. R. B. Hayes. Prohibition prohibits in Maine and Kansas. And prohibition will ultimately prohibit in every State in the Union.

Miss Frances E. Willard carried the white flag of prohibition to the Republican National Convention, and they rejected it. She carried it to the Democratic National Convention, and they rejected it. She carried it to the Prohibition National Convention, and they received it. And there it will abide until some party shall carry it to Washington and place it in the hand of the Statue of Liberty on the Capitol, and where it will remain forever.

We have no harsh terms to apply to the old parties. The Democratic party has vindicated the rights of the States and given us prohibition in the South. The Republican party has freed the slaves, maintained our national unity, and given us a currency that floats on a par with gold the world over. But the first espouses low license and the second high license in the North. The Republican party reminds me of Lincoln's story. When a man came to him and wanted him to give a certain general advice in the war, he said: "I am not up in military tactics. I let my generals do it their own way." Then after a moment he said: "I like a

strong ox. But when he gets hung on a fence he is trying to jump, so that he can not hook or kick, he is in a bad predicament." That is the position of the Republican party. It is on the fence. For twenty years it has been saying to its voters who have a conscience: "Only vote with us this time and then we will take up the liquor question." It is well put by Neal Dow. A man had a trained dog. He held up a cracker and said to the dog to roll over and he would give it to him. When the dog rolled over and looked up for his reward he ordered him to repeat it. After the dog had rolled over twenty times he put the cracker in his pocket. His friend said: "Are you not going to give him the cracker?" "Oh, no," he said; "it will do for another time." The time has come for these empty promises to cease. Moral questions are to the front and must be settled. The party that declares for the destruction of the liquor traffic, the preservation of the Sabbath, a uniform national divorce law, equal rights to all our citizens, the purification of the ballot, and moral civil service reform, is the party that will be called to guide the ship of state in the future. Providence has given our nation a high calling. The words of Alexander Hamilton are true: "It is ours to be either the grave in which the hopes of the world shall be entombed, or the pillar of cloud that shall pilot the race on to its millennial glory. Let us not forget our immortal trust."

IV. *Leadership on the part of the Church.* There are four possible positions for the Church.

1. Opposition. This does not represent the atti-

tude of the Church. Some of her members are opposed to the movement, but the Church is not.

2. Indifference. For various reasons there is much indifference on the part of many of her members, but the Church is deeply interested. The red-faced man in Dickens who sighed for the good old times, the grand old times, has his counterpart to-day. But the former days were not better than these. In the evening the boys used to say: "It is time for worship and toddy." But where is the Christian home now where this is true?

3. Co-operation. Many years ago the whisky jug was a necessity in the harvest-field, the decanter at the feast, and the bottle for the casual meeting. When the light became more intense, church members drank on the sly. Deacon Jones would visit Elder Smith. After chatting awhile, Elder Smith would say to his little girl who had been listening to them, "Mary, I think your mother wants you in the kitchen." Then he goes to the cupboard, opens the door, takes down a black bottle and fills the glass. After they have drank he puts it away, and when his wife comes in they look as pious as if they had been singing psalms. But that day is past. And although a few good men like Dr. Crosby insist on taking a glass of good wine when they like, the Church looks down upon it. The Church is co-operating.

4. Leadership. This is her normal position. If Confucianism made China a temperate nation; if Buddhism made India a temperate nation; if Mohammedanism made the countries of Islam temperate, then

Christianity will make America temperate. The Church met Rome Pagan in the early Christian centuries, and after three centuries' fighting, Paganism went down and Christianity ascended the throne of the Cæsars. In the middle ages the Church met Rome Papal, and after ten centuries the Papacy was driven back and Protestantism started upon a new career. The Church drew her sword against the slave system in this land and prevailed. And shall she quail before the liquor traffic? The decree has gone forth. The Church must arise, contend, conquer and triumph.

In the battle of Lodi, May 10, 1790, Napoleon drove the Austrians over the Adda. Their batteries, however, still commanded the bridge which spanned the river. In the face of the cannon, Napoleon ordered his columns to cross the bridge. "It is impossible to pass those batteries," said Marshal McDonald. "'Impossible' is not in the French dictionary," replied Napoleon; "Forward, march!" And seizing a banner, he rushed upon the bridge. His men followed with a shout, and a victory was won which secured for him the possession of Lombardy. Such courageous leaders are needed in the sacramental host. One man filled with such invincible enthusiasm could chase a thousand, and two could put ten thousand to flight.

If the churches in Cincinnati decreed it, the saloon would go before one week. If the churches in the United States ordered it, the saloon would be driven into the deep sea before one month. But the trouble is, they do not say it. They are like the men of Gadara, afraid of losing their political pigs. Shame,

that pigs should be valued more than men and principle! Let the Church come forward. The kingdom is hers. She must go in and possess it. Napoleon said to his soldiers as they approached the pyramids of Egypt: "Forty centuries look down upon you." Sixty centuries are looking down upon the Church in America. May she be faithful. Swing the lamps, break the pitchers, and shout, "The sword of the Lord and of Gideon!" Farrar speaks of Turner's magnificent picture of "The Slaver." The slave-ship was being chased by a British frigate, and was throwing her slaves overboard into the trough of the encrimsoned sea, and her cruel spars stood out black against the burning sky. As he stood gazing intently upon the picture, a friend looking over his shoulder said: "That is Turner's sermon against the slave-trade." We want such sermons against the liquor traffic. Let the eighty thousand pulpits in this land proclaim the truth. Slavery fell before the truth fearlessly spoken, and the liquor traffic will also fall before it.

Eschylus wrote much and was justly famous as a leader of thought. This, however, he regarded as a matter of small importance; but he boasted that he had fought at Marathon. By and by men will see that the only circumstance in human life worthy of emphasis is the fact that a man has been engaged in the great battle for truth and righteousness.

CHAPTER XI.

THE MEDIATORIAL DOMINION OF CHRIST.

Christ's dominion is twofold, absolute and official. As God, he always possessed unlimited power. That power is inherent, necessary and underived. It can not be increased, diminished or nullified. But as God-man, his authority is official and delegated. In the economy of redemption the Father sits as the representative of the Triune God. He is sovereign. This sovereignty is not an attribute of his nature, but a prerogative of his person. It is universal, absolute and immutable. He appoints, he commands, he requires, he supports, he accepts, he rewards. The Son voluntarily became the official subordinate of the Father. He is the "righteous servant" of Jehovah. The Father appointed him universal ruler. This official or delegated power is his *mediatorial dominion.*

The people of God can never sufficiently appreciate this office. It is the strong pillar which upholds the whole mediatorial work. It is the corner-stone of the Church's foundation. It is the *sine qua non* of the prophetic and pontific offices. It is the golden key that unlocks the whole system of revealed truth. In the Garden of Eden he was revealed to the first guilty pair as a king treading upon the neck of his enemy. The seed of the woman shall bruise the serpent's head.

Melchizedec revealed him as a priest upon his throne, Moses as law-giver, David as a conquering king, and Solomon as a universal and glorious king. Jacob saw him as king: "The scepter shall not depart from Judah until the Shilo come." Balaam prophesied: "There shall come a star out of Jacob, and a scepter shall rise out of Israel." His advent is announced as the coming of the Church's king: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee." Her members are invited to behold the excellencies of their king: "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousal, in the day of the gladness of his heart." He is graciously discovered to the believing heart as king: "Thine eyes shall see the king in his beauty." The saints are required to exult in their king: "Let the children of Zion be joyful in their king." The believer is overwhelmed with his manifestation as king: "Woe is me! for I am undone; for mine eyes have seen the King, the Lord of Hosts." The star-led magi asked: "Where is he that is born king of the Jews?" Nathaniel confessed: "Thou art the king of Israel." He confessed himself a king before Pontius Pilate: "To this end was I born and for this cause came I into the world, that I might bear witness unto the truth." The Church celebrates his ascension as a triumphal entrance into his capital: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." And in heaven he sits upon the great

white thrown receiving the homage of the whole universe: "Worthy is the Lamb!"

I. *His authoritative investiture with royal prerogatives.* "Gave him to be head." "There was given unto him dominion and glory and a kingdom." "I appoint unto you a kingdom, as my Father hath appointed unto me." By the "decree" of Jehovah, he was formally appointed "king" in the councils of eternity when the covenant of grace was ratified. "I have made a *covenant* with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy *throne* to all generations." The "Ruler in Israel" had his "goings forth from of old, from everlasting." "I was set up from everlasting, from the beginning, or ever the earth was." In the fullness of time his appointment was publicly acknowledged in the unction of the Holy Spirit at the Jordan: "God, thy God, hath annointed thee with the oil of gladness above thy fellows." The authority with which he was thus invested made all his garments to "smell of myrrh and aloes and cassia, out of the ivory palaces." But it was in his coronation that his regal power was openly and formally recognized. Then "he sat down on the right hand of the majesty on high," "far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come," "a scepter of righteousness" was placed in his right hand, "a crown of pure gold" was set upon his brow, "thousand thousands ministered unto him, ten thousand times ten thousand stood before him." His "chariots were

twenty thousand, even thousands of angels;" on his vesture and on his thigh a name was written, *King of kings and Lord of lords*, and the whole universe was made to ring with the loud acclaim: "Worthy is the Lamb!" All this is attested by unimpeachable witnesses. The Father deposeth, "yet have I set my king upon the holy hill of Zion." The Son himself testified: "All power is given unto me in heaven and in earth." The spirit of prophecy, which "is the testimony of Jesus," deposeth: "I beheld in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." The apostles concur in this evidence: "God hath highly exalted him, and given him a name which is above every name." "And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that in them are," are heard saying, "blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever!" What need we any further witness? Such united, harmonious and unequivocal testimony sets the matter forever at rest. It is our king who speaks. His voice is full of majesty. Let all the earth keep silence before him.

The Greeks had a fable concerning the island of the

Sirens. They located it near the southwestern coast of Italy. There were two or three female musicians upon it, whose strains enchanted all who came by, and when allured to land, were at once made victims. When Ulysses went by he filled the ears of his Argonauts with wax, and lashed himself to the mast. He heard the music and wished to land, but could not. The rest heard not and so passed on. When Orpheus went by, the music of whose lyre enchanted not only beasts, but rocks and trees, he produced so much better music than the sirens that no one desired to land. They had better music on board.

Ulysses is the moralist lashed to the post of duty by the thongs of a strong resolution. He hears the music of worldly temptation and wants to yield, but his resolution holds him. Orpheus is the Christian with better music in his soul. The love of Christ constraineth him. The first has a name to live while he is dead. The second has Christ formed in his heart the hope of glory. "For me to live is Christ."

The National Reform Association proposes to enlist a band in whose souls the music of loyalty to Jesus has complete mastery, and by and by we will have the soul of this great nation converted into a lyre, which, struck by the plectrum of the mediatorial scepter, sends forth the sweetest strains of loyalty to King Jesus. "Blessed is the nation whose God is the Lord."

"Love took up the harp of life
And smote on all the chords with might;
Smote the chord of self, which, trembling,
Passed in music out of sight."

II. *The character and essence of the mediatorial dominion.* It is not an earthly and temporal, but a spiritual and eternal kingdom. "My kingdom is not of this world." It is spiritual in its origin, "the kingdom of heaven;" in its subjects, "ye are not of this world;" in its laws, "the law is spiritual;" in its end, "the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; and in its administration, "not by might, nor by power, but by my Spirit, saith the Lord." Its officers are spiritual, for they are clothed not with magistratical, but ministerial authority. They bear not the "sword," but "the keys of the kingdom of heaven." Its army is spiritual, "good soldiers of the cross of Christ." Its weapons of warfare, offensive and defensive, are spiritual: the Bible, the sharp two-edged sword, which proceedeth out of his mouth, who is Alpha and Omega, the arrows of the king which pierce the hearts of his enemies; the cross, "the power of God and the wisdom of God;" and the immaculate life of him whose meat and whose drink it was "to do the will of him that sent Him." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And its sphere is the heart and conscience; "the kingdom of God is within you."

We are not to suppose from this that the dominion of the reigning Mediator is limited to his covenant people. His kingdom is in the world, though not of it, and is capable of being affected favorably or unfavorably by earthly and temporal powers; therefore he has been made "Head over all things to his Church."

The purpose for which this universal power is exercised determines its character. Its object is spiritual, "to his Church." It follows accordingly that his unlimited dominion is spiritual. When Solomon was building the temple upon Mount Moriah, he had hewers of wood felling and transporting cedars from the forests of Lebanon; stone-cutters in the quarries of the vale shaping and fitting every block of marble for its place in the walls; artificers making castings in the plain of Zarthan, and moulding and carving works of gold and silver. There seemed to be no connection between these different classes of workmen. But the royal architect had his plan, and presently the temple arose in majestic glory and beauty without "the sound of axe or hammer." So the Lord Jesus Christ is building his spiritual temple. The men who are projecting railroads, building ships, constructing steam engines, laying submarine telegraphs and inventing telephones, are preparing a highway and transportation for him; philosophers and scientists are preparing implements for his work; theologians and Biblical critics are training his workmen; ministers and missionaries are felling timbers and quarrying marble; famine and pestilence are the furnace in which the gold and silver are purified and moulded; cyclones, tornadoes and wars are the blastings of his quarry, and nations are the hammers with which he breaks in pieces the hard and flinty rock. The natural eye can see no connection between these different and widely separated interests; but the Divine Architect has his plan. His temple is rising up through the generations, and

at last our New Testament Zerubbabel will lay the headstone of the corner amid the shoutings of a jubilant universe, "Grace, grace unto it."

In the year 79, Vesuvius burst out into an eruption, shaking the earth, filling the air with clouds of ashes, and striking such terror into all hearts that men thought not only was the world coming to an end, but the gods were suffering. The cities of Pompei, Herculaneum and Stabia were buried beneath a mound of ashes, sand and cinders, and remained hermetically sealed for seventeen hundred years. Recent excavation discovered the remains of a soldier at the gate that looked toward the burning mountain. The skeleton was clad in its rusty armor, the helmet on his empty skull, and his bony fingers still closed upon his spear. Amid the confusion of that fatal night this Roman sentinel had been forgotten, and as "Rome required her sentinels, happen what may, to stand at their post, he had to choose between dishonor and death. He chose the latter. He would not purchase life at the expense of a soldier's honor or the price of his oath." He was faithful unto death. His fideiity to the Cæsars was only equaled by the devotion of the soldiers of the cross to "the Captain of our salvation." The National Reform Association is enlisting all Americans who will be true to the King of kings.

'III. *The unlimited extent of the mediatorial dominion.* In the second chapter of Hebrews, Paul quotes the eighth psalm and then proves that David referred to Christ. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and

didst set him over the work of thy hands; thou hast put all things in subjection under his feet." This language can not refer to man in his fallen state, for as a matter of fact all things are not subject to him. "We see not yet all things put under him. But we see Jesus, who for the suffering of death was crowned with glory and honor." "All things are delivered unto me of my Father." "All power is given unto me in heaven and in earth." "And hath put *all* things under his feet and gave him to be head over all things to his church." "The head of all principality and power." "He is Lord of all." The words "delivered," "given," "put" and "gave" mark this as "mediatorial power," and "all," "all things," "all power," express its universality in the largest sense. His dominion embraces all inanimate and irrational creation; the sun, moon and stars, the clouds and bottles of heaven, the earth, with its roomy continents anchored in still roomier seas, and all that move in them. Asia, with its lofty mountains and vast plateaus, extending through all the climatic zones of the Northern hemisphere; its Tigris, Euphrates and Ganges rivers; its mineral, vegetable and animal wealth; Africa, with its vast tableland, the Sahara, the Soudan and Southern plateau, surrounded by mountain ranges; the famous Nile and its luxurious valleys and jungles; Europe, with its Alps and Pyrenees, its Danube and Rhine, its great pillars of science, literature and art, its wealth and industries; South America, with its three great highland systems —the Andes, the Plateau of Guiana and the Tableland; Brazil, its great Amazon, its gold and platinum

and diamonds; North America, with its Cordilleras, extending from the Isthmus of Panama to Behring strait, its rich valleys and fertile plains, its great lakes and rivers, its mines and forests, the islands of the sea, with all their stores of riches and beauty—all are his. "The earth is the Lord's and the fulness thereof." "Thou madest him to have dominion over the works of thy hands;" "thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." "The day is thine, the night also." Accordingly we read that he sent "darkness upon Egypt;" the sun stood still upon Gibeah, and the moon upon the valley of Aijalon; "the shadow went back ten degrees on the sun-dial of Ahaz;" "the stars in their courses fought against Sisera;" "they were more which died with hailstones than they whom the children of Israel slew with the sword;" "the waters of the Jordan rose and stood up;" "the smell of fire did not come upon the clothes" of the three children in Nebuchadnezzar's furnace; the angel "shut the lions' mouths" so that they did "not hurt Daniel when cast into their den;" "the ravens fed Elijah during the famine;" "the frog, the locust and the dog-fly" plagued Egypt, and quails came for Israel in the wilderness.

Pass from the lowest to the highest orders of creation. His dominion includes angels and archangels, thrones and dominions, and principalities and powers, in heavenly places. The holy angels are his obedient servants. "Bless the Lord, ye his angels, that excel

in strength, that do his commandments, hearkening unto the voice of his word." "Are they not all ministering spirits, sent forth to minister to those who are heirs of salvation?" We know little about the angels, but we have reason to believe that space is peopled with these bright spirits going to and fro from heaven on errands of mercy, and that each individual believer has a guardian angel attending him from birth to death, and from earth to glory. Evil angels are subject to his scepter. Through death he destroyed him that had the power of death; that is, the devil. He spoiled principalities and powers and made a show of them openly, triumphing over them in his cross. He holds wicked spirits under chains of darkness to the judgment. He holds the keys of hell and of death. Believers need not fear Satan. He is a chained lion and can go no further than our King gives him permission. Some good people are in constant dread of him. Let them remember those beautiful words: "Surely there is no enchantment against Jacob, neither is there any divination against Israel."

Between these two extremes of creation stands man. Holy men are his willing servants. They delight to do his will. Ungodly men are his unwilling subjects. "Wicked hands" are ever accomplishing his "determinate counsel." He makes the wrath of man to praise him, and the remainder of wrath he restrains. The king's heart is in his hand, and he turneth it as the rivers of waters are turned. He hath made even the wicked for the day of trouble. All associations of men, whether civil or religious, whether commercial, literary,

political or ecclesiastical, are subject to him. The nations are the shields of the earth with which he defends his body, the Church. His providence is universal. "It extends from the roofless heavens to the bottomless pit." His kingdom is over all. The sun, moon and stars make obeisance to this Joseph. The clouds are his chariot. He makes his way on the wings of the wind. The flaming fire is his minister. The gold and silver are his, beasts of the forest and cattle on a thousand hills. He sits upon the circle of the earth, and before him the inhabitants are as grasshoppers. The nations are but the drop of a bucket in his hand. Before him angels veil their faces. Ezekiel's vision of the wheels represents providence in its nature, mystery, wisdom and universality. These wheels were subject to one like the Son of Man on a throne above. The Lamb in the midst of the throne takes the *book* of God's purposes, breaks the seals, blows the trumpets and pours out the vials, causing earthquakes, famines, pestilence and war, and thus overturns, overturns and overturns all opposition to his reign, and carries forward the divine scheme until the kingdoms of this world have become the kingdoms of our Lord and of his Christ. Then will there be voices from the *four living ones* before the throne, and the twenty-four elders, and the one hundred and forty-four thousand; voices from the angels, ten thousand times ten thousand, and thousands of thousands; voices from all kindreds, and tongues, and people, and nations; voices from the fowls of the air, beasts of the field and fish of the sea; voices from the higher spheres and cloudy sky; voices

from reprobate men and devils in the pit:—"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

THE WONDERS OF HIS PROVIDENCE.

Rev. David Nelson, in his "Cause and Cure of Infidelity," has recorded a number of facts which are of interest to all. Air once breathed is not fit to be inhaled the second time. Exhaled air is poisonous, and if we are compelled to breathe the same air again and again we must all die. There is a provision for this. The air cast out of the lungs is heavier than the other and sinks to the ground. But it will certainly pile up, strata above strata, taking first the animals whose nostrils are nearest the ground, and finally killing us. That can not occur, for the grasses and weeds and flowers and leaves drink it up as the fleece the dew. In the winter time there is no green thing to perform this office. Then the streams and lakes and rivers perform it. The frosts may sheet these with ice. Then the winds sweep away these poisonous vapors into the lakes and seas. From decaying animal and vegetable matter there arises a poisonous vapor called hydrogen gas. It is lighter than common air and ascends to the clouds. But the air above will become charged with it if not removed. There is another gas in the air called oxygen, and this, united with hydrogen, forms water; but it takes a powerful force to unite them. As the earth revolves upon its axis a current of electricity is generated which encircles the earth. This is very powerful, as we know from the fact that when it leaps

from the clouds to the earth it sometimes shatters mighty oaks. When it thus powerfully leaps from one cloud to another it strikes together these two gases and forms water. You have noticed it rain harder just after a flash of lightning or a peal of thunder. Thus rank poison is converted into a refreshing shower.

In midsummer the heat increases very rapidly during the early part of the day. If it continued increasing at the same rate until night the harvest hands would be driven from the fields and the crops consumed. But it does not. Sprinkle a room on a very hot day and the water soon evaporates. During the process the room is made cooler. As the water was converted into mist it took up the heat or caloric in the room and carried it away. Take away heat and you have cold left. So the summer sun shining on the fountains and streamlets, lakes and rivers, converts the water into mist, which is constantly flying away with the caloric, and the heat does not become unendurable. At twilight in midsummer it becomes cooler. The cold increases during the early part of the night. Should it continue to increase at the same rate until the morning, all the crops would be destroyed by frost. But it does not. As the cold increases, this mist is again changed into water and descends in the form of dew. When converted into water it again parts with the heat that it took up, so that the heat it took away in the day-time it brings back at night. So there is a provision made against destructive heat in the day-time and destructive cold at night.

Some substances mix with water more readily than

common clay, others not so readily. Sugar and water mix at once. Sulphur and water commingle with great difficulty. Now, had our earth been of the same consistency as sulphur, the rains would have swollen the rivers without profiting the soil; but a kind Providence has made it neither one nor the other, but a happy mean. As a farmer takes up his axe, or saw, or plow, he can profitably remember that of the twenty-nine metals iron is more plentiful than all the rest, more tenacious and durable, and it alone may be mended by the process of welding; but all these are natural provisions. Have we any extraordinary? Take the map of South America, and you will find that the mountains skirt the sea instead of being in the center of the continent. In those inland territories they have no rains. The Andes mountains are very high. The trade-winds carry the clouds against them and there is a perpetual thunderstorm. The rivers are kept in a constant freshet, and they are very large. This answers the purpose of irrigation. The hot sun shines upon these descending showers in the Andes and converts much of them into mist. This is converted into dew during the night. The dews are heavy in South America, almost amounting to showers. "It does not rain in Egypt, and there is no mountain in the proper place to intercept the cloud, nor is there any current of passing clouds to be there condensed, even had the Andes lifted their heads along the shores of the Red Sea. No cause, or combination of causes, is found powerful enough to water plentifully the fields of Egypt, yet it has been called the granary of the

world. 1. Egypt is unlike every and any kingdom of which we have read, in being not level merely, but flat enough to be overflown. 2. A river runs through the middle, large enough to flood a wide range of the earth's surface. 3. The Mountains of the Moon invite the clouds, or a number of causes unite to produce the result. It rains there with sufficient profusion to swell a river high enough to cover a kingdom. The Nile rises in the Mountains of the Moon. 4. The distance from where the Nile receives the rain to Egypt is sufficiently protracted. It takes the flood several months to descend, so that the waters do not reach the fields where they are needed too soon, or at an improper season of the year. 5. The rains fall at the proper season of the year, and in sufficient abundance."

"Greenland is without a forest. Do you ask how they are warmed in winter? Sailors tell us that train oil is their fuel. If you had no other resource for fuel than train oil you could not get that, for the whale is ordered to swim nearest to those who most need his flesh; but wood is wanting. Their houses must be covered, their spears and javelins must have handles. Without domestic or hunting utensils, boats or fishing tackle, their homes can not be tenanted; without wood these things can not be made. Travelers tell us that a certain current of ocean, or certain winds, or both united, bear along in the proper direction the once stately tree, and another and another, with abundant constancy, and lodge the needed forest between the islands. There it remains until needed by those whom the Lord forgets not. The soil does not nourish the

needed oak for their convenience, but the billows obey his voice and bear it to them." A single glance at these adaptations is sufficient to satisfy us that all God's works are tributary to man's well-being and happiness. The same Being who made man, formed, it is evident, the animals that minister to his comfort. Animal life, again, is dependent on vegetable life, and vegetable life is dependent on the soil and atmosphere; and so the wide earth is seen to be one great whole. Animal and vegetable life are again dependent on the changes of the seasons produced by the relation between the earth and the sun, on the length of the days of the year, and these are occasioned by the laws and adjustments of the solar system. The solar system, again, is manifestly connected in the government of God with other systems; for it appears that our sun is advancing nearer to certain fixed stars and moving away from others, and that in obedience to laws which regulate other suns and systems of suns; so that we see this vast, majestic, interminable universe of God is all made tributary to man's well-being and happiness. "How manifold, Lord, are thy works! In wisdom hast thou made them all."

CHRIST IN HISTORY.

The historian, John Von Muller, says Jesus Christ is God's purpose in history. "The gospel is the fulfillment of all hope, the perfection of all philosophy, the interpreter of all revolutions, the key to all the seeming contradictions of the physical and moral world; it is life; it is immortality. Since I have known the Sa-

vior, everything is clear; with him there is nothing I cannot solve."

Dr. Schaff says: "Take away Jesus Christ, and the human race is left without an animating soul, without a purpose, an inexplicable enigma." Jesus Christ, "the life and light of men," sheds life and light back upon the night of heathenism, and the twilight of Judaism, and forward through all the ages of subsequent development. In what respect do the events preceding the incarnation of Jesus Christ appear preparatory thereto? Both heathenism and Judaism had a distinct and efficient part in paving the way for this event, and each in its two-fold aspect of positive and negative results. Heathenism demonstrated that a "salvation devised by man, with the means at his command," was impossible, and that "neither nature nor art, neither worldly wisdom nor culture, neither oracles nor mysteries, neither philosophy nor theosophy, neither political institutions nor industry, neither sensual indulgence nor luxury," could satisfy the craving of the soul or restore to man the inward peace he had lost. Thus "humbling their pride and awakening in nobler spirits a sense of need," heathenism prepared man for salvation. Judaism, on the other hand, produced the conviction that "the weak and beggarly elements" "could not make the comers thereto perfect."

Heathenism also produced positive results. "It had yielded great and important results in the domains of science, art and human culture, which became handmaid to religion, when brought to own the power of that truth which the Lord had revealed. It furnished

forms which, from their depth, distinctness, and correctness, their ready adaptation and general suitableness, proved most fit for presenting and developing new truths which were to issue from Judah's land. It also produced contemplation and study both of nature and of mind, of history and of life, which in many respects even opened the way and prepared a soil for the great realities of salvation. Socrates gave faint echoes of Christian doctrine and life in tracing his deepest thoughts and motives to divine suggestions, and in willingly surrendering the enjoyments of this world, in the confident hope of gaining that which was spiritual and eternal. The speculations of Plato even more closely and fully approximated Christian views. That philosopher collected the scattered germs of his great predecessor's teachings. In his profound, speculative and poetic mind they sprang up unfolded to a new mode of contemplating the world, which came nearer that of Christianity than any outside of revelation. The philosophy of Plato spake of man as claiming kindred with the Deity, and led him beyond what is seen and sensuous to the eternal prototypes of the beautiful, the true, and the good, from which mankind had fallen; thus awakening in him a deep longing for the blessings he had lost."—*Kurtz.*

These two philosophers have been of incalculable advantage to Christianity, in that "their systems were presented in such a form as to be available to Christian science, in its inquiries and dogmatic statements."

But this heathenistic preparation is still more clearly seen when viewed from a political standpoint. "As

they had refused allegiance to the personal and living God, they were impelled by a sort of inward necessity to concentrate the mental and physical powers of mankind, and through them all the powers of nature and the products of the various zones and continents, and subject them to one man—the representative of Deity." This gave rise to those bloody conquests of Cyrus, of Alexander, and of Cæsar, which resulted in the overthrow of the Chaldean, the Medo-Persian, and the Macedonian empires successively, and which culminated in the Roman dynasty, the goal of universal empire. This was the greatest and strongest monarchy, Satan's visible kingdom in the world, and it was permitted to reach the climax of glory that the Savior, in visibly overcoming Satan's kingdom in its greatest strength and glory, might obtain a more complete and ostensible triumph over Satan himself. When Satan tempted Christ, he no doubt argued thus: "See this great Roman empire, which embraces all the kingdoms of the world. See its unity, its wealth, and its power. See the glory of its capitol on the seven hills. See these great Roman roads, stretching from Britain on the north to Palestine on the south, and from the Straits of Gibraltar on the west to the river Euphrates on the east. See the iron beaks of her navies crushing all opposition upon the seas and her thundering legions trampling all upon land. See how the Greek language has been introduced in every province, thus suspending the judgment by which the languages were confounded. All this is mine. I am the controlling power. My will is supreme. All this will I give thee, etc."

Thus we see in that empire all nations united in one universal civilization, which "rendered it comparatively easy to circulate the fresh blood poured by the Church into the veins of nations."

Still another fact: About 250 B. C., Ptolemy Philadelphus had the Old Testament translated into Greek, and the Jews in the dispersion carried these Scriptures into every country, erected synagogues, and had them read every Sabbath. As James said in the Council at Jerusalem, "Moses of old time hath in every city them that preached him (Jesus) being read in the synagogue every Sabbath day," so that all the world was on tiptoe of expectation when Christ came; and when Paul sounded the gospel trumpet at Rome, its notes went reverberating through all the world. On the other hand, Judaism was the chosen instrument in "preparing and maturing a salvation the benefits of which were to be shared by all nations." Everything connected with the history of this people bears reference to the coming salvation. "Every revelation and dispensation, all discipline and punishment, every promise and threatening; their constitution, laws and worship; every political, civil and religious institution—all tended toward this goal. In one sentence, Judaism has supplied to the Church the substance, the divine reality; heathenism the human form, and the outward means of developing and carrying forward the great work."

It thus appears that during the first forty centuries God was working toward the Cross. It is just as plain that the last eighteen centuries have been occupied in

establishing and enlarging Christ's kingdom in the earth. And that work will go on until "the kingdoms of this world become the kingdoms of our Lord and of his Christ."

IV. *The endless duration of the mediatorial dominion.* Paul's declaration that in the end he shall *deliver* up the kingdom unto the Father, seems to put a period upon it. But that passage must interpret itself. In the same connection it is said: "Then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." It is only in his mediatorial character that the Son can be subject to the Father. He must, then, continue to be the Mediator through all eternity. But he can not be the Mediator without retaining his mediatorial office. And if he retain his mediatorial kingship, he must likewise have his mediatorial kingdom, for a king without a kingdom is an anomaly which heaven could not endure. "Delivering up the kingdom," therefore, according to the best critics, means bringing it to completion and exhibiting it before the Father in the *report* of his perfect work. He must reign until the judgment to put his enemies beneath his feet, and then he must reign through all eternity to keep them there. He must reign till the end to bring his people to glory, and then he must reign through all eternity as the medium of their approach to the Father, the source of their holiness and blessedness, and the reward of his completed work. "Thy throne, O God, is *forever and ever.*" "Thy kingdom is an everlasting kingdom." "His dominion is an everlasting dominion which shall

not pass away, and his kingdom that which shall not be destroyed." "He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever."

CHAPTER XII.

CHRIST THE KING OF NATIONS.

The mediatorial dominion of the Lord Jesus Christ over the nations is the question of the hour. In the early Christian centuries the Church was called to defend the prophetic office of Christ. And hence those ecumenical councils which met to determine the teachings of the divine word. In the First Reformation in Germany, in the sixteenth century, the Church was called to defend the Pontific office of Christ. And hence Luther's doctrine of a standing or a falling Church, "The just shall live by faith." In the Second Reformation in Scotland, in the seventeenth century, the Church was called to defend the headship of Christ over his Church. And hence the fact that eighteen thousand Covenanters were willing to lay down their lives as martyrs rather than recognize a human head in the Church. But to-day the Church is called to defend the Kingship of Christ over the nations.

I. *The kingly authority of Christ follows from the fact that the Father has granted him universal authority as a reward for his suffering and death.* In the vision of Daniel, one like unto the Son of Man came to the Ancient of days, and they brought him near before him, "and there was given unto him dominion and glory and a kingdom." "The Son of Man" is Jesus Christ. The dominion is mediatorial because it

was "given." And it is universal because it includes "dominion, glory, and a kingdom." The Savior said: "All power in heaven and in earth hath been given unto me." And the apostle said: "Because he became obedient unto death, God also hath exalted him and given him a name that is above every name." These Scriptures clearly teach that his mediatorial dominion is universal. As Rutherford puts it, it extends from the roofless heavens to the bottomless pit. In the vision of Ezekiel, where he saw a wheel within a wheel, whose "movements were high and dreadful," we have a symbol of providence in its wisdom, its power, its mystery, and its universality. And we are expressly told that these wheels were subject to one like unto the Son of Man who occupied the throne above. The wheels of providence move at the bidding of Jesus of Nazareth. And the apostle, as if interpreting this vision, says: "Head over all things to his Church." Solomon built his temple on Mt. Moriah. He sent one boon of hands to the forests of Lebanon to fell timbers, another to the quarries in the mountains to get out stones, and a third to the plains to make castings. These men could see no connection between their work and the temple. But the royal architect understood it. And so thoroughly had he matured his plans that when the timbers were brought from the forest, and the stones from the quarries, and the castings from the plains, the building went up "without sound of axe or hammer." The Lord Jesus Christ is building his temple. You hear of "wars and rumors of wars." That is the Mediator felling tim-

bers. You see nation dashed against nation and kingdom against kingdom until blood flows to the horses' bridles. That is the blasting in the mediatorial quarry. You see moral revolutions which result in the blending of nations. That is the Mediator making castings. To-day men suffer under what they are pleased to call the hard times. They feel the pressure, but they do not realize that it is the hand of the reigning Mediator. And we are in his hand as clay in the hand of the potter, and he makes one vessel to honor and another to dishonor at his pleasure. Christ is head over all these departments of providence to his Church.

This necessarily includes dominion over the nations. Since the Church has her existence among the nations, and is capable of being affected favorably or unfavorably by them, it is greatly to be desiderated that he have authority over them. Without admitting his mediatorial supremacy over the nations, how could he give effect to that grand command which issued from his lips: "Go ye into all the world, preach the gospel to every creature. Teach all nations?" Is the Savior in these lofty proclamations unrighteously invading the kingdom of another, and usurping authority over it? That must be the inference if he is not mediatorial King of nations. Suppose Queen Victoria should set up her throne in the United States and call upon the citizens to flock to her banner; would she be tolerated? No. She would be branded as an usurper. The case would be different, however, if she were to go into one of the provinces of England, that had revolted, and call upon its citizens to return to their former allegiance.

Christ, in thus commissioning his ambassadors, is only providing to make reprisals from a kingdom that had withdrawn allegiance from its legitimate sovereign, and erected the standard of rebellion in the earth; and he has received authority to subdue the rebellious and to rule in the midst of his enemies. Without granting the headship of Christ over the nations, his special kingdom, which "is not of this world," would take its rise in usurpation, and its claims would be maintained at the expense of law and order. (See Dr. A. Symington's lecture on Second Reformation.) Cortez had no right to lead his companions into Mexico. Napoleon had no right to enter Egypt. England had no right to make war upon Afghanistan. But the Lord Jesus Christ has a *perfect* right to lead his armies into all the nations of the earth and demand submission, because he has been commissioned by the Father. To this every Christian heart responds with a hearty amen.

In 1776, there were forty-six earnest men yonder in Philadelphia, who signed the Bill of Rights, and solemnly pledged their lives, their fortunes and their sacred honor in its defense. In 1871, there were 146 earnest men in Pittsburgh, who signed a covenant, and, lifting up their hands before God, they solemnly pledged their lives, their fortunes and their sacred honor in defense of the crown-rights and royal prerogatives of the Lord Jesus Christ. The company who now publish this is a great host. In that hour of defeat and disaster to the Covenanters in Scotland an unknown knight lifted his visor and discovered their well-known leader—their own William Wallace. A shout was

raised, and defeat was changed to victory. The Captain of our salvation is before us. He will lead us to certain victory.

Between A. D. 1095 and 1270, there were seven crusades in Europe. Their object was to rescue the Holy Sepulchre from the hands of the infidel. Perhaps 3,000,000 souls, including 80,000 children, were sacrificed in this wild enterprise. The first crusade, after losing many armies by battle, famine and disease, entered Jerusalem four years after the "Holy War" had been proclaimed. This crusade was preached by Peter the Hermit. In his burning zeal he traveled through Europe until the people were all a flame of fire. The Pope, Urban I., took it up. Two councils were held. At the second, in Clermont, France, the Pope made a great oration. "The pent-up emotions of the crowd burst forth, and cries of *Deus vult* (God wills it) rose simultaneously from the whole audience." The crusade was decreed and *Deus vult* was made the war cry by the order of the Pope.

The National Reform Association is preaching another crusade. It has for its object rescuing this government from the hands of the enemies of the King of kings, and placing it in the hands of his friends. The effect of the Eastern Crusade was to break the night of the Dark Ages which rested upon Europe, and open up the way for the introduction of Eastern civilization. The effect of this Western Crusade will be the overthrow of the kingdom of Satan and the establishment of the kingdom of truth and righteousness. The liquor traffic will be abolished, secret societies will be

disbanded, our land will have her Sabbaths, our princes shall be peace and our exactors righteousness. "Thou shalt be called Hepzibah and thy land Beulah; for the Lord delighteth in thee and thy land shall be married."

II. *It follows from analogy.* Angels and authorities and powers in heaven are made subject to him. He rules over them, not merely by a secret, invisible control, but by a moral sovereignty, commanding the services of holy angels, and restraining the rebellious. More: Marriage is a moral ordinance of God, originating in nature. The Sabbath is a moral ordinance of heaven, having its necessity in the very nature of man. But both of these are declared in the New Testament to be under law to Christ. Nations are moral ordinances of God, created and regulated by the moral law. Does it not follow that nations are also under law to Christ, and especially since their duties and functions are fully set forth by his own apostle, acting under his direction, in the thirteenth chapter of Romans? Furthermore: Man was created a social being. He is by nature a social being. He can not exist without society. He is in his normal state in society just as in the family. No man can divest himself of his relations and obligations to civil society. The first covenant transaction that God ever entered into with man was with him as a member of civil society. The covenant of works was not made with Adam as an individual, for it affected a race. It was not made with him as an ecclesiastic, for the Church had then no existence. The Church was neither needed nor constituted until after the fall. But this first covenant trans-

action constituted the State and established the relations existing between it and God. Man broke covenant with God and fell. He fell as a social being. Yes, fallen, if you please, as low as you please, he is still a *social* being. Christ comes and redeems man. He redeems him as a social being. He makes him a citizen of his kingdom, with all those social faculties which underlie and give rise to civil society. Since civil society was made for man, and man as a social being is a subject of Christ, will it not follow that civil society is also subject to Christ?

III. *It follows from the fact that the moral law has been made the rule of the mediatorial government.* Law has been revealed in a three-fold form: 1. Law absolute, or the will of the Creator imposed upon the creature. This consists of two parts—a precept and a penalty. 2. Law economic, or law in a covenant form. This differs in two respects from the first. *a*. In that a promise is annexed to the fulfillment of it. *b*. In that the consent of the subject is secured. This is the form of law under which our first parents were placed in Eden. They broke the law. In doing so they forfeited the promise, lost the ability to keep it, or even a knowledge of it, and incurred the curse. This is the position of the whole human race ever since. It thus became necessary to have a republication of this law. And God descended upon Sinai, and amid the fire and smoke, the blast of the trumpet and roaring of thunder, delivered this law with his own voice to indicate its majesty and authority; and wrote it in his own autograph with his own finger upon two tables of stone, to

indicate its perpetuity. That law is founded on the eternal distinctions of right and wrong, distinctions strong and irriversible as the granite bases of the everlasting mountains. Man cannot alter it. Man did not enact the laws of the storms, and he cannot abrogate them. They are higher than he. Man did not enact the laws of the tides, and he cannot annul them. They are higher than he. So man did not enact the moral law, and he can not abrogate it. It is higher than he. That moral law has been made the rule of the mediatorial government. 3. Law mediatorial. When Moses came down from the mountain and saw the golden calf, he dashed the tables to pieces, to indicate that the law, as a covenant of works, had been broken. God directed him to hew out two other tables, and he reproduced the law with his own finger on these, and he directed that they be kept in the ark beneath the mercy-seat, as a rule of life in the hands of a Mediator. Christ is the Mediator. The moral law is in his hands as our rule of life. We are under this law to Christ. But nations are moral beings and subject to this moral law. They are, therefore, subject to Christ.

IV. *It follows from the positive declarations of the Scriptures.* Here there are three classes of passages. 1. Commands addressed to civil officers in their official capacity. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord in fear; kiss the Son." "Kings and judges" include all civil officers, supreme and subordinate. "Serve the Lord" meas to take his will as the supreme standard. "Kiss the Son" is loyally to recognize him as the di-

vinely appointed Ruler. When Samuel had anointed Saul, the king of Israel, he kissed him and said: "Is it not because the Lord hath anointed thee to be king over his people?" "Kiss the Son"—acknowledge him as the divinely-appointed King in this land. And how can our nation better discharge that duty than by making a constitutional recognition of the Lord Jesus Christ as the King of kings? The fact is, this nation has the Lord Jesus Christ on its hands. The question is, What will we do with our King? Will we unite with his enemies and say: "Away with him!" or will we unite with his friends and say:

"Bring forth the royal diadem,
And crown him Lord of all?"

Epictetus was a stoic philosopher in Rome during the reign of Nero. He wrote: "Dare to look up to God and say, Deal with me in the future as thou wilt; I am of the same mind as thou art; I am thine; I refuse nothing that pleases thee; lead me where thou wilt; clothe me in any dress thou choosest." The National Reform Association is seeking to unite all American citizens who can look up into the face of the King of kings and use these words: "Thine are we, David, and on thy side, thou son of Jesse."

2. The titles applied to Christ. He is called "The Governor among the nations," "God's first-born, higher than the kings of any land," "the Prince of the kings of the earth," "King of kings" and "Lord of lords." These are not empty titles. The Scriptures would not mock the Savior by applying terms to him without a meaning. There is a fact lying behind each

one of these titles. And that fact is, the Lord Jesus Christ is the divinely-appointed King of nations. The question is: Will we recognize that great fact? The War of the Rebellion was caused by the Southern States refusing to recognize the anthority of the Government at Washington. The authority of the General Government is not more certainly over every State in the Union than is the authority of the Lord Jesus Christ over every nation of the earth. And the different States in the Union are not under more obligation to acknowledge the supremacy of the General Government than is every nation of the world to acknowledge the authority of the Lord Jesus Christ. The nations are in rebellion against him. But he has received authority to rule in the midst of the rebellious. "And he must rule until all his enemies be made his footstool." Once there was a rebellion in England. A great army of mutinous subjects was mustered. They marched to London and encamped before the city. But they had no leader to whom they would entrust themselves in making the assault. Days were spent in wrangling. At this juncture the king came out, unarmed and unattended, entered the camp, and offered himself as their leader. The shout arose simultaneously from every quarter, "God save the king." They were won forever. The nations are in rebellion against the King of kings. They are also at strife with one another as to who shall be greatest. By and by Immanuel will appear in the midst of them, calling upon them to bow to him; and then all will say: "Blessed is he that cometh in the name of the Lord."

3. The prophetic declarations, "All nations shall serve him," "All the mighty kings of earth shall bow down before him." When the seventh trumpet sounded there were voices in heaven saying: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The last three verses of the 52d chapter of Isaiah and all the 53d chapter form one separate oracle. The theme is "The sufferings of Christ and the glory which should follow." The position of the seer is between the cross and the throne. He sees the suffering past; he sees the glory to come. It is written somewhat in the form of a dialogue. There are four parts: (*a.*) God the Father speaks from the excellent glory, declaring the glory of the Messiah as following and growing out of his humiliation, sufferings and death. 52: 13–15. (*b.*) The complaint of the early evangelists that so few of the Jews believed their report of these facts. 53: 1. (*c.*) The response of the Jewish converts to this complaint, assigning the reason why the Jews rejected Christ. It was on account of the meanness of his origin—"a root out of dry ground;" the abjectness of his external appearance—"no form or comeliness"—and the number, variety and severity of his sufferings—"stricken, smitten of God and afflicted." Coupled with this is a fuller account of the origin, history, character, and results of the sufferings of Christ. 53: 2–10. (*d.*) God the Father again speaks, confirming the declaration. The Messiah, in the midst of his sufferings, is the object of his complacential love, and this love is discovered in exalting him to his own right hand and

clothing him with all authority. 53: 11, 12. "He shall see of the travail of his soul and shall be satisfied." "All nations shall serve him." The object of the National Reform Association is to realize the fulfillment of this prophecy.

The book of Revelation may be regarded as history written beforehand. The author divides it into three parts: The things that he had seen, the vision of the first chapter; the things that are, the letters to the seven churches, in the second and third chapters; and the things that shall be hereafter, the prophetical part of the book, extending from the fourth chapter to the close. The prophecy is introduced by a vision in the fourth and fifth chapters, in which we have brought to our view the constitution of the mediatorial government. God the Father occupies the throne in the excellent glory. In his hand is a sealed book, representing his secret purposes. When no creature could take the book or look thereon, Jesus came forward and took it, indicating that God's purposes have been committed to him for execution. The book discloses three septenaries, seven seals, seven trumpets and seven vials. These may represent three distinct periods in the Church's history—the seal period, the trumpet period and the vial period. The seal period represents the mediatorial judgments upon Rome Pagan, beginning with the time of the Apostle and continuing to 323 A. D., when Constantine came to the purple. Paganism went down and Christianity ascended the throne of the Cæsars. The breaking of the seventh seal brings upon the stage seven angels, with seven

trumpets. The blowing of these trumpets represents Christ's judgment upon Rome nominally Christian. Constantine removed the capital from Rome to Constantinople. This was the entering wedge to the division of the empire, so that henceforth we have the Eastern, or Greek Empire, with its Greek Church, and the Western, or Latin Empire, with its Latin Church. The first four trumpets represent the divine judgments on the Latin Empire, and bring it down to 456 A. D., when Rome became a tributary dukedom. The next three woe trumpets represent God's judgment on the Greek Empire, bringing up the Saracen cavalry and compassing its destruction in 1453, when Constantinople fell before the Ottoman power. The blowing of the seventh trumpet brings seven other angels on the stage, with seven vials full of the seven last plagues. These represent the mediatorial judgments upon Anti-Christ—the Roman hierarchy, the apostacy of history. The first vial was poured out in the First Reformation. The sixth vial is being poured out to-day on the river Euphrates, drying it up, *i. e.*, Turkey in Europe gradually being disintegrated. When that is completed, the Apostle sees three unclean spirits, like frogs, coming up, one out of the mouth of the dragon, another out of the mouth of the beast, and a third out of the mouth of the false prophet, representing, perhaps, heathenism, Mohammedanism and Roman Catholicism. These form an alliance on the field of Armageddon, and then the seventh vial is poured out upon them, bringing an unprecedented hailstorm from above and a great earthquake from beneath, and swallowing up

these enemies of the King. And then the angel proclaims in the heavens, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." The National Reform Association has the eye of its faith fixed upon this grand consummation.

There are two marks by which a psalm may be known to be Messianic: First, where you have a description of a perfection of character and conduct, a depth of humiliation, a number, variety and severity of sufferings, a suddenness and completeness of delivery, a hight of exaltation and a universality and permanence of dominion, which can be true only of the Lord Jesus Christ; second, where the psalm is quoted in the New Testament and applied to Christ. The 18th Psalm bears both these marks. The theme of the psalm is "The sufferings of Christ and the glory which should follow." According to Dr. Brown, the author divides it into six parts:

1. The prelude, or poem. Vs. 1-3. In this, the Messiah addresses the Father as his rock, fortress, shield, etc., indicating that God would preserve him in the midst of, and ultimately deliver him from, all enemies and dangers.

2. The Messiah's sufferings, his exercises under those suffering, and the results of those exercises. Vs. 4-6. He was overwhelmed with the floods, bound with the cords, and entangled in the snares of death. He cried to God. God heard and answered him.

3. His preternatural deliverance. Vs. 7-19. God entered his chariot and came down. When it touched

the earth, the earth shook to its center. It is enswathed in clouds of smoke. The lightnings flash, the burning coals beneath his feet. He shoots out his arrows and scatters the enemy. A great revolution follows; the sea becomes dry land; the dry land, sea; the channels of the waters were discovered. He drew the Messiah out of deep waters. He brought him out of prison and gave him large liberty, because he delighted in him.

4. His prayer of thanksgiving for deliverance. Vs. 20-31: "The Lord rewarded me according to my righteousness. To the merciful thou wilt show thyself merciful."

5. The Messiah's conquest of the nations. Vs. 32-42. He pursued and overtook them. He leaped over the wall and cast them out like dirt that lies in the street.

6. His universal and permanent dominion. Vs. 43-50: "Thou hast made me the head of the heathen; a people whom I have not known shall serve me." And he shall reign forever and ever. This last the National Reform Association is seeking to realize.

These prophecies are yet to have their fulfillment. Will our nation put herself in line, and endeavor to realize their accomplishment? God has called us to take the lead among the nations in bringing in the millennial reign. A writer in the *Bibliotheca Sacra* has said: "All the lines of history point to America as the place, and the present age as the time, when the true relation between the human and the divine in civil affairs shall be realized."

Seven cities competed for the honor of being the birthplace of Homer. The National Reform Association is seeking to have this nation enjoy the honor of being the first to bring back King Jesus whom the Jewish nation rejected and exalt him to the throne in this land.

V. *It follows from the duties which the reigning Mediator requires of nations.*

1. He requires a constitutional recognition of himself as King of nations. The chief end of national existence is embodied in the command, "Honor the King." For refusing to do this, Nebuchadnezzar was sent forth to eat grass like an ox, and the impious Belshazzar was vilely cast down. Nations are Christ's subjects, and must formally acknowledge him. The Constitution of every State in the Union must contain a recognition of the General Government. So the Constitution, written or unwritten, of every nation, must acknowledge "the Governor among the nations." The Constitution is the nation's letter of instruction to its government, directing how its will shall be carried out. That "letter of instruction" should reflect the moral character and purpose of the nation. The Constitution is "the translation into legal language of the forces of the nation." And as it calls into exercise the great powers with which God has clothed the nation, it should recognize the sovereignty of him who is the source of all authority and power. The Constitution is the nation's declaration of principles, and so should contain a clear, distinct and explicit recognition of the authority of the Lord Jesus Christ, who is "King

of kings and Lord of lords," and the nation's pledge to serve and obey him. The Constitution is the sailing chart of the Ship of State, which is fixed and settled for all circumstances of wind and weather, and the position of the bright and morning star, and the path of the ecliptic, along which the Sun of righteousness moves, should be clearly marked. The Constitution is the supreme law of the land, and as "any law that contravenes the law of God is no law at all," it should fully acknowledge the absolute supremacy of the divine law. "There is a law higher than the Constitution." But our Constitution does none of these things. We are obnoxious to the judgments of the reigning Mediator. Being a moral person, a nation is as much bound to acknowledge its obligations to Christ's throne as the individual. It will not do to say our Christian usages are sufficient. It must be a formal and authoritative recognition of her King. Here is a man who never swears, or steals, or blasphemes, or lies, or profanes the Sabbath. He is a perfect Pharisee. But he refuses to profess the name of Christ. What will you say of that man's religion? You say, It is vain. He is deceiving himself. He is living in open violation of Christ's known command to profess his name before men, and to avail himself of the seals of the covenant. So the nation may have a multitude of religious customs and usages, all distinctively Christian, yet so long as she refuses or fails to publicly profess her allegiance to Christ's throne, it is all a vain show. The words of Christ are true of nations as well as individuals, "He that is not for me is against me." But the Constitu-

tion is the nation's mouth-piece, the nation's declaration of principles, and so long as there is no distinct and explicit recognition of God's throne found there, the nation is in an attitude of rebellion against him. She is upon the side of his enemies, just as certainly as a family that neglects family-worship is distinctively worldly; or the Unitarians and Jews, who refuse to pray in the name of Christ, are avowedly against him. It is evidently the nation's duty to formally recognize Christ's mediatorial authority in her Constitution. Instead of thus acknowledging him, there has been a studied omission of his name. In thirty-seven out of forty-two State Constitutions God is recognized (Kentucky, Louisiana, Michigan, Oregon and West Virginia are silent), but not one recognizes Christ.

In the hour of the nation's trial, in 1863, the Senate of the United States honored the King of kings. That body asked President Lincoln to appoint a day for national confession of sin against God, "encouraged," as they expressed it, "in this day of trouble by the assurances of his word to seek him for succor according to his appointed way through Jesus Christ." But when President Harrison was earnestly requested to make a suitable recognition of the Lord Jesus Christ in his first Thanksgiving proclamation he entirely ignored him. As a nation, in and through our Constitutional Government, we ignore the name and honor of "the Lord's Anointed One." Not one of the Thanksgiving proclamations of our Presidents contains "the Name that is above every name." With two or three exceptions the Governors of our States have ignored

him in their proclamations. The Governor of Pennsylvania, in his Thanksgiving proclamation, made the recognition of Jesus which his Christian heart prompted, and had his paper printed. But when a Jew objected, he recalled it, and erased all reference to the King of kings. The infamy reached its climax in a town yonder in Western Pennsylvania, when the Christian ministers and their churches united with a Jewish rabbi and his synagogue in a Thanksgiving service and agreed not to mention the name of Jesus of Nazareth in the service. The Methodist minister protested, and would not take part in the service. Oh, the ingratitude, to exclude Christ from his house! Are we not posing as a Christian nation with Christ left out? Are we not guilty of the highest degree of ingratitude?—a vice "so odious among upright men that even the heathen King Philip of Macedon once branded a previously favorite soldier in the forehead with the words, '*the ungrateful guest*,' in punishment of an outrage upon a citizen by whom the soldier had been befriended in time of need." He has said: "My glory will I not give to another." "Hear ye, acknowledge my might."

Porsenna, the King of Clusium, in Etruria, laid siege to Rome at the instigation of Tarquin the Proud, who had been expelled from the City of Seven Hills. This caused great suffering within the walls. Three hundred of the noblest Roman youths swore that they would slay him at the peril of their lives. The lot fell on C. Mucius. He entered the Etruscan camp in disguise. Not knowing Porsenna, he slew his secretary instead. He was at once seized. Approaching a red-

hot altar he laid his arm upon it until it was consumed. Then, turning to the King, he said: "Rome is full of men ready for such sacrifice." This terrified the King, and he made peace with Rome. Whether this story, as told by Livy for history, be legendary or not, it illustrates the power of consecration. Mucius was consecrated to Rome. Archbishop Cranmer, when brought to the stake, resolves that the hand that had signed his recantation should perish first, and so he holds it in the flames until it fell from his body. He did this for Christ's sake.

I have recently seen a little book entitled, "Three Modern Martyrs, Livingstone, Gordon and Patteson." The author holds them up to show that the spirit of entire consecration has not perished from the earth. The National Reform Association wishes to enlist consecrated men and women, those who are willing to do and endure any and every thing in his name; who would rather go to prison and death than sacrifice their sacred honor or trample upon a single blood-bought principle; who will not consult with flesh and blood, but, moved by the impulse of a noble purpose and high resolve, will pass though fire and flood to victory.

2. A constitutional recognition of their duty as the divinely-appointed keeper of the moral law. Moses gave this charge to the nation of Israel: "Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations. And what

nation is so great that hath statutes and judgments so righteous as all this law which I set before you this day." Their chief magistrate was directed "to write him a copy of this law in a book," and to read it "all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes to do them." To Joshua it was said: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night; that thou mayest observe to do according to all that is written therein." David charges Solomon, his successor: "Be thou strong and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies as it is written in the law of Moses." These commands are constitutional law. Therefore, the nation should make them such.

3. A constitutional provision of moral and religious qualifications for their officers. The Scriptures specify these qualifications. A talent for politics: "Woe unto thee, O land, when thy king is a child! Thou shalt provide out of all the people able men. Take ye wise men of understanding, and I will make them rulers over you." Morality: "Moreover, thou shalt provide out of all the people men of truth, hating covetousness. He that ruleth over men must be just. Mercy and truth preserve the king. If a ruler hearken to lies, all his servants are wicked. It is not for kings, O Lemuel, it is for kings to drink wine, nor for princes strong drink, lest they drink and forget the law, and

pervert the judgment of any of the afflicted." "Thou shalt provide out of all the people such as fear God. He that ruleth over men must be just, ruling in the fear of God." The fear of God is the very sum and essence of true piety. And it would seem that a profession of religion is implied in the Canon: "One from among thy brethren thou shalt set over thee; thou mayest not set a stranger over thee who is not thy brother." Natural, moral and religious qualifications are required. Officers must be "men of excellent abilities, of unimpeachable character, and of sound piety." Hence, it follows that weak and ignorant men, drunkards, libertines, Sabbath-breakers, profane swearers, atheists, infidels, plotting Jesuits, and ranting heretics should be constitutionally prohibited from holding office. We want men such as Shakespeare describes:

> "His words are oaths, his oaths are oracles,
> His love sincere, his thoughts immaculate,
> His tears pure messengers sent from his heart,
> His heart as far from fraud as heaven from earth."

4. An acknowledgment and an exemplification of the duty of national covenanting with him. The nation of Israel entered into covenant with him at Sinai. Afterward she renewed that covenant, not once or twice. The prophet, speaking of New Testament times, says: "In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts." "Thou shalt no more be termed Forsaken; neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land

Beulah: for the Lord delighteth in thee, and thy land shall be married." A "land" is a nation, and "to be married to the Lord" is to be in covenant with him. This fact has been exemplified in France, Germany, Switzerland and the Netherlands. The National Covenant of Scotland, and the Solemn League entered into by Scotland, England and Ireland, are a fulfillment of the prophecy. They were national oaths of allegiance to the Messiah. It is the duty of every nation so to do.

5. An acknowledgment and performance of the nation's duty to guard and protect the Church. By suppressing all public violation of the moral law, by maintaining a system of public schools, indoctrinating their youth in the principles of morality and virtue, and by exempting church property from taxation, the prophecy is fulfilled: "Kings shall be her nursing fathers, and queens her nursing mothers." By providing her funds out of the public treasury for carrying on her aggressive work at home and in the foreign field, the prophecies are accomplished: "The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. He shall live, and to him shall be given of the gold of Sheba."

IV. *It follows from the fact that he administers the judgments of God upon rebellious nations.* "The Father judgeth no man, but hath committed all judgment to the Son." The treasures of wrath, as well as the treasures of mercy, are at his disposal, and he pours out the one upon his enemies, the other upon his friends. Take Nebuchadnezzar's dream. The image, with its

head of gold, the Chaldean Empire; its arms of silver, the Medo-Persian Empire; its belly and thighs of brass, the Grecian Republic; its legs of iron, the Roman Empire in its Greek and Latin divisions; the toes, part of iron and part of miry clay, the ten kingdoms of Europe; all were smitten by the kingdom of the stone and became as chaff of the summer's threshing-floor. Babylon, that mighty city, the terror of the earth, behind its granite walls and brazen gates seemed destined to remain forever "the beauty of the Chaldee's excellency." But when "the little stone cut out without hands" smote its defenses, they melted away like snow beneath a vernal sun. The Medo-Persian Empire, with its boundless wealth, its vast territory and its great and well-disciplined armies, seemed immutable as the mountains; but the blast of the "stone" brought it to the dust when the mighty conqueror, Alexander the Great, entered Persepolis, the wonder of the world, and reduced it to ashes. The Grecian Republic, whose Macedonian soldiers, clad in their armor of brass, had followed their leader until there were no more worlds to conquer, crumbled and fell when smitten by the "stone." The Roman Empire—with its cities and highways; its invincible legions, "conquering every barbarous tribe and every civilized people whom their march anywhere discovered; its galleys, with their iron beaks, crushing all opposition on the seas"—seemed steadfast as the earth. But she was crushed beneath a succession of calamities and judgments. The barbarian hordes from the North swept over her. Attila, "the scourge of God," boasted

that "the grass never grew where the hoof of his horse had trodden." Genseric came from the burning shores of Africa and sacked Rome fourteen times. The Goth, the Vandal and the Hun thundered at her gates, and she fell. Then was that dark picture in Apocalypse realized: "The sun became black as sackcloth and hair, the moon became as blood, the stars of heaven fell to the earth; and all the chief captains, and every bondman and every freeman called on the rocks and mountains to fall on them and hide them from the face of him who sitteth upon the throne, and from the *wrath of the Lamb.*"

Canon Farrar delivered a sermon before the students of Cambridge, in 1873, on "The Voices of God in History." He said: "What matter their force, their splendor, their multitude, if they stand before the mighty slow-moving chariot of the Eternal God? Is it the Kenite? 'Strong is thy dwelling-place, and thou puttest thy nest in a rock; nevertheless the Kenite shall be wasted.' Is it Assyria? 'The Lord, the Lord of Hosts, shall send among his fat ones leanness, and kindled under his glory a burning fire.' Is it Egypt? Her wise magicians shall be smitten with fatuity, and the papyrus of her rivers fade. Is it golden Babylon, the city of the oppressor? The dead moving at his coming, ask her king with gibbering taunts, 'Art thou also become weak as we? Art thou become like unto us?' Is it purple Tyrus with her priceless merchandise? 'Take a harp, go about the city, thou harlot, thou hast been forgotten.' And so with all. 'The nations shall rush like the rushing of

many waters, but God shall rebuke them, and they shall flee afar off, and shall be chased as the chaff of the mountains before the winds, and like a rolling thing before the whirlwind. And behold at even-tide trouble; and before the morning he is not.' 'This,' exclaims the prophet in a flame of triumphant zeal, 'this is the portion of them that spoil us, and the lot of them that rob us.'"

Look at Europe to-day! There is as little cohesion as iron and miry clay. Nihilism in Russia, Communism in France, Socialism in Germany, the Black Hand in Spain, and Vaticanism in Italy, indicate the presence of hidden forces more dangerous than dynamite. Germany and France are only separated by a single river, and are longing to be at war. England, with home-rule difficulties in Ireland, and threatened disintegration abroad, is driven to the wall. Her greatest statesmen are at their wits' end. What mean the great armaments of Europe, five millions under arms and ten millions more who have spent the best part of their days in preparing for active service? The Conqueror is riding forth, and he proposes to have the homage of those nations—peaceably, if they will; forcibly, if he must. "I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is; and I will give it him."

In the light of these facts let us look at our own nation. Matthew Arnold said, "America holds the future." Separated by three thousand miles of sea from the despotisms of Europe, and by four thousand from the effete kingdoms of the East, it is beautiful

for situation. A territory equal to that of all Europe, twice as much arable land west of the Mississippi river as east of it, it is capable of sustaining and enriching one thousand millions of people. There are two hundred thousand square miles of coal-fields—thirty-eight times that of all England. A mountain in Montana is 85 per cent pure sulphur. It is marvelous in its resources; "a land flowing with milk and honey."

"Africa has high mountains in the east and low in the west. America has high mountains in the west and low in the east. The earth rolls out of the west into the east. This causes westward currents. The clouds floating westward are drained by Africa's eastern mountains and hence her great deserts. The clouds pass over America and until they are drained by the western mountains. We have no deserts. Take your compass and set one foot on Manitoba and open them until the other foot reaches a point on the north where the bison and its young have been seen grazing on the 10th of May. That is the limit of the wheat belt. Then turn your compass and the foot dips in the Atlantic, in the Gulf, in the Pacific. That is the American wheat field. Our population is doubling every thirty years. Gladstone says, by the year 2000 we will have 800,000,000."

It is just such a country as we would expect the Mediator to prepare as the home of civil and religious liberty. It is a striking providence that Luther was only nine years old when Columbus was sailing west to discover America; so that while Luther, Calvin, and the Reformers were announcing the principles of

religious liberty on the Continent, God was opening up a home for them in the West. It is a striking providence that, by the flight of birds, Columbus was carried southward, taking his Roman Catholicism to South America, reserving North America for Protestantism. This country was settled by Christian men with Christian ends in view. But, strange to say, in setting up this government they ignored the claims of the King of kings. Our Constitution does not contain the name of God. It is silent as the grave respecting the authority and law of the reigning Mediator. It is a secular instrument. Morally, it is a compact of political atheism. What are the facts?

"We, the people," is the first clause. We believe in a government "of the people, by the people and for the people." In so far as it is the people's right to make the Constitution, elect their own officers and determine the policy of the administration, civil government is "an ordinance of man." But it is also an ordinance of God. Christ says: "By me kings reign and princes decree justice." He is the supreme authority; the ultimate appeal. But in our Constitution "we, the people," have arrogated to themselves this prerogative. Is not that political atheism? "When the President is inaugurated he shall swear or affirm." Every President after George Washington and before R. B. Hayes took the oath of office without an appeal to God, the very essence of the oath. Rev. A. M. Milligan, D. D., of Pittsburgh, wrote President Lincoln, in 1861, asking if he would not take the Presidential oath in the name of God. He replied: "The

relations between the Northern and Southern States are so strained I would not dare violate the letter of the Constitution. The name of God is not in that instrument." He took the oath without an appeal to God, omitting the very essence of the oath. The Bible says: "Thou shalt fear the Lord thy God, and *swear by his name*." The framers of our Constitution took this Bible oath, and with the penknife of Jehoiakim cut off the name of God and introduced the mutilated oath into that instrument. Does not that look like political atheism? Again: "No religious test shall ever be required as a qualification for office of trust in these United States." Chief-Justice Story, in his "Commentaries on the Constitution," said: "This provision means that the Pagan, the Mohammedan, the Jew, the Christian and the Infidel shall sit down in common at the tables of our national council." The Bible says: "Choose out able men, men of truth, fearing God and hating covetousness, and place such to be rulers over you." A talent for politics, integrity, a heartfelt regard for the will of God, are required; but our Constitution sets aside these qualifications, and makes way for the enemies of truth and righteousness. Is not that political atheism? Moreover, "Congress shall make no law respecting the establishment of religion, nor prohibit the free exercise thereof." Eight years after the adoption of this Constitution, Congress made a treaty with Tripoli which has never been called in question as to its constitutionality. It says: "This government is in no sense founded upon the Christian religion, and makes no distinction between the Christian

and the Mussulman." In 1808, President Jefferson was petitioned by the New England ministers to proclaim a fast. He refused. He said: "I am interdicted by the Constitution from doing anything that pertains to religion." In 1858, the Sabbath laws of California were tried in the Supreme Court. Judge Terry decided them unconstitutional, because they are a discrimination in favor of Christianity, and so against those religions that are not Christian. Judge Burnet coincided with him. Since then California has had no Sabbath law. In 1869, the Bible was tried in the Supreme Court at Cincinnati for being in the public schools. Judge Welsh decided that, since the words, "Bible, Christian and Christianity," do not occur in the Constitution of the United States, the word "religion" there must mean "man's religion." The Bible has no right in the public schools. Ex-President Woolsey said, in the Evangelical Alliance, in New York, in 1873, "Our Constitution would require no change to be adapted to a Mohammedan nation." What need we any further witness! Furthermore: "This Constitution, and all the laws made in pursuance thereof, shall be the supreme law of the land." In 1828, Congress passed a law that the United States mail shall be carried on the Sabbath, and to this day our nation has been breaking the Fourth Commandment by law made in pursuance of the Constitution. Our government collects $95,000,000 revenue on whisky annually. This is blood-money. The law is made in pursuance of the Constitution. We need say no more. The facts fit the claim. Our Constitution is a compact of political

atheism. In adopting it, we virtually said: "O King of kings, we propose to run this nation independent of you, in the name of 'we, the people.'" The Lord Jesus Christ has a controversy with this nation, and unless we put away our rebellion and bow to his scepter, we surely shall be broken in pieces. "The adversaries of the Lord shall be broken in pieces. Out of heaven shall he thunder upon them."

It was the sad fate of Cassandra, the prophetess of Troy, to foretell the destruction of her city and not to be believed. The National Reform Association is warning this nation of the coming judgments of God except she repent and swear allegiance to the "King of kings," and it remains to be seen whether or not the message will be received.

In a sermon preached in Clifton College by Canon Farrar on "Working with our Might," this passage occurs: "At a time when society was corrupted, hollow to its heart's core, there was one—his name was Armand de Rance—who lived in that glittering world with immense applause. Rich, noble, eloquent, handsome, he drank the cup of pleasure to the dregs, and by God's grace, while yet young, found it unutterably bitter. For a time he fell into despair; everything seemed to fall to dust in his hand, to slip into ashes at his touch. But he was not one who, as it were, longed only to purchase a cheap forgiveness, and then clutch at every, not absolutely forbidden, comfort. No; having sinned and suffered and been forgiven, he felt that henceforth his life was consecrated, not to easy pietisms, but to heroic endeavors. He shook off

everything—wealth, love, home, fame—and retired to a monastery, deep among the gloomy mountain-woods, where, as you approach, you pass three pillars of iron, and on the first of these is engraved the word "Charity," and on the second "Brotherly Union," and on the third "Silence." To this monastery he retired, and found it in a condition truly frightful. The few monks left in it were corrupt, degraded, and ignorant to the last degree. Among them he went alone, but with the avowed hope, the avowed purpose, of reforming—unarmed, save by the face of God, and that strong, solid champion conscience. Many attempts were made to waylay and murder him; one monk tried to shoot him in open day. But De Rance never flinched. He worked with his might, and, God helping him, he prospered. His most violent persecutors became his most steadfast friends. The monk who shot at him became a most humble and holy penitent. And thus, in the irresistible might of a firm purpose and a holy courage, did one man triumph over his own enemies and the enemies of God. He came to a den of robbers and left it a house of prayer."

The National Reform Association has entered the polluted temple of our civil and political life. They are there to purify it. And from this purpose they will not swerve until the work is done. If the old Spartans loved their commonwealth, we love our Republic more. The poet could say, "Dear city of Cecrops;" we can say, "Dear Citadel of Liberty." To exalt and establish our nation is the object of this society.

The Savior tells of two builders, one a wise man and the other a fool. The only difference seems to have been in the foundation. They seem to have been equally industrious and skillful. They likely built upon the same plan and used the same material, and their houses were equally beautiful and serviceable. The only difference was, one built on the sand, the other on a rock. The day of trial came. It always does. The rains decended, the floods came, the winds blew and beat upon the first house and it fell. The rains decended, the floods came, the winds blew and beat upon the second house and it fell not. It was founded upon the rock. We have been too long imitating the first builder. Our national temple is built upon the sands of public opinion. The day of trial is coming, and if we persist in this folly our work will perish, and we will be a byeword to future ages. Let us plant our national temple upon the Great Rock, and then the gates of hell can not prevail against us. The rains of political discord may descend, the floods of dissension prevail, the winds of party strife become boisterous and beat upon it, it will stand—stand firm as the Rock of Ages.

VII. *It follows from the fact that he blesses those nations that serve and obey him.* "Blessed is the nation whose God is the Lord." The nation of Israel reached the meridian of her glory in the reign of King Solomon, when her temple arose proudly upon Mount Moriah, and all her covenant obligations were observed. Then was the beautiful prophecy fulfilled: "How goodly are thy tents, O

Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the waters out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted." The most prosperous period in the history of Scotland was between 1638 and 1649, when the covenants, National and Solemn League, were in vogue. A contemporary historian expresses his belief that there were more souls converted to Christ in that short period of time than in any other period since the Reformation, though of treble its duration ; nor was there ever greater plenty and purity of the means of grace than was in that time. "A sacred principle was then infused into the heart of nations which can not perish ; a light then shone into the world's darkness which can not be extinguished ; and generations not remote may see that principle quickening and evolving in all its irresistible might, and that light bursting forth in all-brightening glory." —*Hetherington.*

Let our nation plant herself upon the granite rock of God's truth, and swear allegiance to King Jesus, and immediately the light will break upon us. Then will our unprecedented crops of the present year be as the falling of the first autumnal leaves compared with the great harvests that will then be gathered. Prosperity will take up her triumphal march through our land—our garners will be filled with plenty and our presses burst out with new wine; peace, truth and righteous-

ness will flow down our streets as a mighty stream; the golden cord of love will be a telegraphic communication between us and the mediatorial throne, and one universal song will hang on our lips, "Glory to God in the highest, on earth peace, good will toward men." Then will iniquity, as ashamed, hide its head. The enemies of our liberties will be worse panic stricken than the provincial council in the monastery of Greyfriars when the announcement was made, "John Knox slept in Edinburgh last night!" Peace will reign in Zion and prosperity within her palaces. When the great Humboldt stood on the mountains of the equatorial regions, amidst their gorgeous forests and foliage, their unsurpassed flowers, their genial warmth, and under the brilliant constellations of the south, his heart burst out in an effusion of pity and sympathy toward the inhabitants of other parts of the earth. "How unhappy," said he, "are those members of the human race who are doomed to live in those melancholy regions which we call temperate zones!" We shall then enjoy all the luxuriance and glory of the tropics. The Son of righteousness will shine fully upon us. "The light of the moon shall be as the light of the sun, and the light of the sun seven-fold as the light of the sun of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."

CHAPTER XIII.

CHRIST'S HEADSHIP OVER HIS CHURCH.

The head is the high, commanding, vital and essential member of the human body. "It is the most elevated and influential, the crowning and ruling organ; the source of motion and sensation, and the seat of intellect of emotion. It is at once the palace and the throne of the soul, whence that invisible occupant issues his mandates to the body, impels its motions, regulates and controls all its members." The Lord Jesus Christ is declared to be "the head of his body, the church." This headship was constituted in eternity when the Father and Son entered into the covenant of grace: "I was set up from the beginning, from everlasting;" "I appoint unto you a kingdom, as my Father hath appointed unto me." The Son is the head of the Church "by paction and appointment; and she is his body by donation, purchase, and conquest, and by the dedication, profession, and choice of her members."

I. *The Mediator is the Church's originating head.* The Church is not a human device. She is neither "a self-originated nor a self-constituted body." She exists by the arrangement, appointment, and contrivance of the Lord Jesus Christ. He is her "everlasting Father," or the Father of an everlasting kingdom: "He is before all things, and by him all

things consist; and he is the head of the body, the Church, who is the beginning." He is the architect of this spiritual temple: "For this person was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." He is the creator, upholder, proprietor and governor of his Church—her "all presiding head."

II. *He is the life-giving head of the Church.* The head is the seat and source of life in the body. Dr. Guthery has used this illustration: Paralyze those nerves that connect the members with the head, and their powers are all gone, just as the current of electricity ceases to flow when the wire connecting the batteries has been cut: the eye ceases to see, the ear ceases to hear, the tongue tastes neither the sweetness of honey nor the bitterness of wormwood, and there is not power left to move your foot—no, not though it were to save your life. Sever the head from the body and the action ceases, just as the wheels of a mill stop when the band connecting them with the throbbing engine below has been cut. "Only his head is taken off," remarked a stoical soldier on the field of battle, when a cannon ball had left the headless trunk of their drummer boy. "Ah!" replied his comrade, "but the head is the man." You hear the sound of a bullet whistling in the air, you hear the word given for the trap-spring of the gallows to be touched, you see the sword gleam in the sunlight, and—"there is a corpse; he is dead, stone dead." Christ is the vital head of his Church: "Not holding the head, from which all the body, by joints and bands, having nourishment

ministered, and knit together, increaseth with the increase of God;" "And gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all."

Vital influences descend from Christ as the head, to us, the members of his body. As there is not a thought conceived, nor a word spoken, nor an act performed, but that it originates in the brain; so there is not a good thought conceived, nor a good word spoken, nor a good act performed, but that Christ is the fountain head. Separate from Christ, my soul-life is nothing more than the eye plucked from the socket, or the hand severed from the bleeding arm. Separate from Christ, my spiritual nature sickens and dwindles, and withers and dies: "There goes Bradford; but for the grace of God," used to be the remark of that old worthy when he saw a criminal led out to execution. We owe everything to redeeming grace. It is grace that restrains these corrupt natures of ours. It is grace that quiets the jealousies of guilt in the soul, calms the tumult of passions, and overmasters every opposing influence that would keep us secular, and impure, and miserable. It is grace that opens our hearts to receive and feed upon the truth, that makes intercession in our hearts when we offer prayer to God, and enables us to sing those songs of Zion with the spirit and with the understanding also.

This grace is indestructible. It is the power of an endless life. It is everlasting life: "Because I live ye shall live also." Those who are united to Christ shall live as long as the Mediator lives in heaven: "They shall never perish." Sooner shall the stars in their

courses cease obeying the behest of Jehovah; sooner shall the oath of eternal truth be broken; sooner shall the adversary scale the battlements of heaven and dethrone the Sovereign of the universe: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

III. *He is the Church's regal head.* Seated, as becomes a king, in the highest place, the head gives orders to all the members of the body. The nerves are a system of telegraphy through which it sends out its commands. At its behest the eye opens and shuts, the hand rests or moves, the tongue speaks or remains silent. It is the most absolute monarch in the world. Its subjects never mutiny, they never hatch any conspiracies. Pattern of the obedience which we should render to the Redeemer, they give immediate, implicit, and unquestioning obedience to every command of the head. Take the hand. When Cranmer was executed for his faith, he resolved that the hand that had signed his recantation should perish first, so he held it in the flames until it fell from the body. The members yield absolute submission to the head.

Christ is the ruling head of his Church: "I have set, *anointed*, my king in my holy hill of Zion;" "Let the children of Zion be joyful in their king," and triumphantly exclaim: "The Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us;" "My kingdom is not of this world." He is the legis-

lative and judicial head of the Church. He gave to the Old Testament Church her ceremonial law and ordinances and ministers. In the fullness of time, he repealed these and instituted other and simpler forms for the New Testament Church. To this power the prophet alludes when he said: "For unto us a Child is born, unto us a Son is given, and the government (or sovereignty) shall be upon his shoulder," in reference to the sceptre, or key, the symbol of power, which was anciently borne upon the shoulder: "Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, and bear the glory, and shall sit and rule upon his throne; and the counsel of peace shall be between them both." He is the supreme executive head of the Church: "As the head is the supreme executive organ of the human body, so is Christ the supreme administrator of the kingdom of grace." He is not here in the flesh. He is the nobleman who has taken his journey into a far country, and left his kingdom in the hands of trusty servants. They act in his name and are answerable to him. Appeal can always be had to the tribunal above, for "we shall all stand before the judgment seat of Christ." He is the sole and exclusive head of the Church: "As the head of the body is one, so Christ is the one and only head of the Church. The Father hath placed the crown of ecclesiastical supremacy upon his head, and he refuses to share it with any deputy under heaven. He has delegated his incommunicable headship to none; neither to popes, nor princes, patriarchs nor parliaments. Such heads are

daring intruders, and sacrilegious usurpers of a portion of that authority which legally belongs to the one and only head. We read that he gave to some apostles, to some prophets, to some pastors and teachers; but nowhere do we read that he gave either popes or princes to be supreme ministerial heads."—*James Ferguson, Lectures on the Second Reformation.*

What would the President of the United States think if his ministers were subject to a foreign dictation? Would he not indignantly inquire: "Who is supreme in these parts?" And yet the deluded sons and daughters of popery and prelacy have transferred allegiance from Zion's only King and head to mere usurpers. Let us lift up the cry of treason against all such invasions of the crown rights and royal prerogatives of King Jesus:

"Bear aloft our Zion's banner,
Crimsoned o'er with martyrs' blood,
It hath waved thro' lapse of ages,
Undestroyed by fire or flood.

"On the field of deadly combat,
It hath waved amid the strife,
And our fathers, to preserve it,
Peril'd fortune, home, and life."

This doctrine of Christ's regal headship over his church has been violently assailed by the enemies and resolutely defended by the friends of the kingdom. When the Apostles, Peter and John, were commanded not to speak at all nor teach in the name of Jesus, they boldly replied: "Whether it be right to harken unto you more than unto God, judge ye; for we can not but speak the things we have seen and heard."

Martin Luther sounded the keynote of the first Reformation in his celebrated saying: "Over the soul God can and will allow no one to rule but himself." John Calvin, in his great argument for the Reformation, challenged all who would attempt to drive them from this eternal truth: "Ply your fagots!" No country has been honored as Scotland to suffer and testify for this truth. Even away back when the lights of Iona were extinguished, it was kept burning in the lonely cloisters and rude sanctuaries of Culdee worship. It was the beacon-light that heralded the good news of the church's existence during the long night of the Plantagenet and Tudor reigns. This doctrine took the lead in the centre of the current of the second Reformation. The bold and sturdy Covenanters contested by inches the intrusions, encroachments, dictations, and violence of Prelacy, and fearlessly resisted the usurpations of their impudent and sacrilegious king. Charles I. was compelled to abandon his determination to maintain his supremacy in Church and State even at the expense of blood and treasure, and to grant them a free Assembly and a free Parliament, and allow all ecclesiastical matters to be settled by the one, and all all civil matters by the other. On the restoration of Charles II. in 1660, the Scottish Parliament enacted that, before he ascend the throne, he must take oath to maintain this civil and religious liberty. This he did, protesting that he acted in the sincerity of his heart. "But, appalling to relate, little sooner had he the reins of government in his hands, than he violated this obligation, abolished Presbytery, revived Prelacy, and

brought the head of the pious and patriotic Duke of Argyle to the block—the very nobleman that had placed the crown upon his head. A blacker deed of perfidy, profligacy and perjury the sun himself has never shown upon."* And here began that long and dark and stormy night of twenty-eight years of persecution, known in history as the *killing times*. Twenty-eight years of fines and punishments, tests and forfeitures, tortures, and banishment, and death. Twenty-eight years of wasting their lives upon the high places of the field, rather than abandon the pastors of their choice, or be driven by the soldiers to listen to the worthless and soul-starving hirelings of the supremacy. Twenty-eight years the bloody dragoons, scouring their country, insulting, plundering, and destroying as they listed, the best and bravest in the land, while their wives, who beheld these savage barbarities, gathered up the shattered remains of their husbands, wrapped them in their winding sheets, and sat down and bedewed them with their tears. Twenty-eight years their heads and the palms of their hands affixed in the most conspicuous places of the kingdom for the purposes of intimidation and disgrace, while their bodies were left to moulder in the moss hags, or upon the mountains.

But this reign of blood, in which eighteen thousand Covenanters fell, came to an end. Heaven smiled upon the noble efforts of these heroes of the Covenant, and in the Revolution of 1688, William, Prince of Orange, came to the throne and proclaimed liberty

* Shields' Hind Let Loose.

throughout all the land to all the inhabitants thereof. The headship of Christ forms the rising spire of the great temple of the Second Reformation. It continues to occupy that position to-day, and there it will remain forever.

IV. *He is the protecting head of the Church.* The head is the defence of the body. To this end it is in communication with all the members. Let the foot strike a thorn; intelligence is sent up one set of nerves to the head and orders are sent back another set of nerves for the foot to withdraw; orders are also sent to the hands to give assistance, to the eyes to examine and report, and to the tongue to call for help; and all this is done instantly. Christ is the protecting head of his body, the Church: "Salvation hath God appointed for walls and bulwarks;" "O my dove, that art in the cleft of the rock, in the secret place of the precipice;" "Behold his bed, which is Solomon's: three-score valiant men are about it of the valiant of Israel; they all bear swords, being expert in war, every man hath his sword girded on his thigh because of fear in the night." The ancient Jewish Church was preserved in "the land flowing with milk and honey" for fifteen hundred years, though the nations about them thirsted for their blood and plotted to cut them off. Pagan Rome made war upon the infant Church; but in three centuries Paganism went down and Christianity ascended the throne of the Cæsars. Papal Rome carried her war of extermination to such a length that the Church cried out:

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold."

But in the first Reformation, Christianity arose from the ashes of the martyrs, and the saints were exalted to heaven in influence and power. Prelacy persecuted the Church in Scotland until, in the brief and terribly emphatic terms of the historian concerning the Roman conquests: "They made a solitude, they called it peace." But the Church conquered by enduring. Her armor of truth is invincible:

> "Truth, crushed to earth, will rise again,
> The eternal years of God are hers."

To-day the Church is being assailed by scepticism whose name is legion, because they are many; but the issue is not doubtful. The highest possible point to which this ever-rising tide of opposition can attain, according to the prophet, is even unto the neck. This flood of error and persecution can never reach the Church's head; and while the head is above water, the body is safe. The Church is secure; no weapon that is formed against Zion shall prosper. As the mountains are round about the valleys; as the rocks of the shore gird the sea, so the arms of God's love are around his people. Our covenant God is a wall of fire about us, and himself the glory in our hearts: "Walk about Zion, and go round about her; tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following."

V. *He is the everlasting head of his Church.* The Church has different dispensations: the patriarchal, Jewish, Christian, millennial and glorified; but it is the same Church with the same head throughout. The un-

believing Jews were cut off and the believing Gentiles grafted in; but Christ remains the one head of his Church, visible and invisible, militant and triumphant, collective and several: "For the head of every man is Christ." The mode of administration may change at the resurrection and final judgment, but Christ remains the eternal and immutable head of the glorified body:

> "Thy kingdom hath none end at all,
> It shall through ages all remain."

CHAPTER XIV.

THE RESURRECTION OF CHRIST.

"The Lord is risen indeed."—LUKE XXIV. 34.

The body of Christ was taken down from the cross, wrapped in fine linen, and laid in the new tomb of Joseph before sunset Friday evening. It lay in the grave for about thirty-six or forty hours, the part of three days, which, according to Jewish reckoning, was the time spoken of as three days during which death should have dominion over him. It was raised on the morning of the first day of the week, very early; not long before the coming of the women with spices, who entered the garden just as the guards fled into the city to give the alarm. The great mystery of the assumption of life by him who was truly dead occurred amidst the most awful convulsions of nature. "There was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled away the stone from the door of the sepulchre, and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake, and became as dead men." Thus God signified the transcendent importance of this event. Thus the Son of God exercised his power in taking again the life which no man conld take from him, but which he laid down of himself. And thus the Father, "according to the

working of his mighty power," fulfilled that Messianic prophecy, "that the soul of his Holy One should not be left in the separate state, and that his body should not see corruption." The resurrection of Christ is regarded by his enemies as the very citadel of Christianity. The fierce assaults made by the Sadducees upon it, then by Celsus, Porphyry and Julian, and later by by Spinoza, the English Deists and German naturalists, indicate that they all entertained the conviction of Strauss: "That Christianity, in the form in which Paul, in which all the apostles understood it, as it is presupposed in the confessions of all the Christian churches, falls with the resurrection of Jesus." But the resurrection of Christ does not fall. It stands upon the most abundant evidence. It is established by the most infallible proofs. And with it Christianity stands.

I. *As an historic fact, the resurrection of Christ is the testimony of God to his Messiahship.* "With what good reason the language of exultation, 'The Lord is risen indeed,' is yet ever repeated, is apparent from a glance at a series of witnesses who cannot be refuted, and of facts which can not be explained on the supposition that the Lord remained in the grave."—*Prof. Van Oosterzee.* Let us examine the evidence:

1. The empty tomb. That the sepulchre was found empty on the morning of the third day is an indubitable fact. The only satisfactory or plausible explanation of it is the resurrection. Only one other has been offered and it is self-condemning. The Roman soldiers were bidden to say, "the disciples came and stole him away while we slept." The story bears evidence of

collusion on the face of it. The Jews guarded against such an occurrence by "sealing the stone and setting a a watch." And then they bribed their own guards to testify falsely.

2. The appearances of Christ to his friends. There were ten separate manifestations:

(*a*) He appeared to the women who visited the sepulchre early in the morning. These visitors were the two Marys, Salome and Joanna. They find the stone rolled away and Jesus no longer in the sepulchre. Mary Magdalene, believing the body had been removed by men, goes back in haste to inform Peter and John. The other women go into the sepulchre. Two angels in bright apparel inform them that Christ is risen and will go before the disciples into Galilee. They now hasten away to make known the news to the disciples. As they go "Jesus met them, saying, all hail. And they came and held him by the feet and worshiped him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

(*b*) To Mary Magdalene. The eleven disciples did not believe the report of the women. Peter and John ran to the sepulchre and returned wondering. Mary Magdalene remained weeping at the tomb. As she turns away Jesus met her. When he calls her by name she recognizes him, and he says: "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend to my Father and your Father, and to my God and your God." Our Lord's prohibition seems

to mean, "Death has now set a gulf between us. Touch not, as you once might have done, this body, which is now glorified by its conquest over death, for with this body I ascend to the Father."

(*c*) To Peter. "He was seen of Cephas."

(*d*) To the two disciples on their way to Emmaus, whose hearts burned within them as he opened to them the Scriptures, and to whom he was made known in the breaking of bread.

(*e*) To the eleven as they sat at meat. "Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." They were afraid and thought they saw a spirit. He said: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." He showed them his hands and feet, he ate a piece of broiled fish and a honeycomb. And he reminded them "that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms," concerning him. "And thus it behooved Christ to suffer and to rise from the dead the third day." "Then opened he their understanding, that they might understand the Scriptures."

(*f*) To all the apostles seven days later. Doubting Thomas was among them. How did our Lord deal with his skepticism? By a direct appeal to the overwhelming evidence presented to the senses. "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing." Thomas answered, "My Lord and my God." And yet there is a higher

evidence, inward recognition by the Spirit. "Blessed are they that have not seen, and yet have believed."

(*g*) To seven of the apostles in Galilee. Jesus stood on the shores of the sea of Tiberias. The miraculous draught of fishes revealed him. "It is the Lord." After they had dined, he tested Peter's humility and loyalty. Jesus said, "Simon, lovest thou me (agapas)?" Peter answered, "Thou knowest that I love thee (phileo)." Jesus said a second time, "Do you love me with all your heart (agapas)?" Peter answered, "Thou knowest that I esteem thee (phileo)." Jesus said the third time, "Peter, do you esteem me (phileo)?" Peter was grieved because he said the third time "Do you esteem me (phileo)?" So he was humbled and won.

(*h*) To the eleven and probably to five hundred brethren assembled with them on a mountain in Galilee.

(*i*) To James. I. Cor. xv. 7.

(*j*) To the apostles at Jerusalem just before the ascension. To these we should add his appearance to Saul before Damascus, "Why persecutest thou me?" and to John on Patmos, "I am he that liveth and was dead, and behold I am alive again forevermore."

Here we have a great cloud of witnesses. There are only three ways of disposing of them:

(*a*) That they were deceivers. But this cannot be. "If fraud had existed, it must have been detected. There was no want of power, or disposition, or opportunity, to detect it. Besides, the character of the apostles, their previous views and conduct, their per-

sonal toils, hazards and sufferings, in a cause which, is not the cause of truth, could do nothing for them; but, on the contrary, entail ruin on them in both worlds; their making the propagation of this fact, and of others connected with it, their great business through life, and then cheerfully sealing their testimony by their blood, all these make it as certain as anything of the kind can be, that there was no imposture in the case."—*Dr. Brown, on 1 Peter.*

(*b*) That they were deceived. There is no ground for this. They were too intimately acquainted with him before his passion, and saw him too frequently after his resurrection to be under the influence of blind enthusiasam. "It was not one person, but many that saw him; they saw him not only separately, but together; not only at night, but by day; not at a distance, but near; not once, but several times. They not only saw him, but touched him, conversed with him, ate with him and examined his person to satisfy their doubts"—*Paley.*

(*c*) That they are creditable witnesses. This is the only feasible disposition that can be made of these witnesses. Their testimony is unimpeachable. How true are the words of Luke, "that to the apostles he had chosen he showed himself alive after his passion, by many infallible proofs."

3. It is the key to the history of redemption. It explains all that preceded and all that followed. It crowned the life and death of Christ, and it furnished a foundation for his kingdom. It is the connecting link between the old and the new eras. It is the key-

stone in the arch of Christian evidence. "On the supposition that it did not take place, the history of the life and death of Jesus, and the history of his religion, are alike riddles and mysteries, involved in inextricable difficulties. No human ingenuity can in this case reconcile the authenticated facts with the ordinary principles of human nature, and the established laws of the moral world"—*Dr. Brown's Dis.*

Now, this well-authenticated historic fact of the resurrection of Christ is the testimony of God to his Messiahship. "If thou confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath risen from the dead, thou shalt be saved." His resurrection was predicted in the sixteenth Psalm, and in the sign of Jonah the prophet, and he was "raised the third day, according to the Scriptures." He declared that he would rise again the third day, and in raising him up God vindicated his claim. He declared himself to be the Son of God. The Jews charged him with blasphemy and put him to death. But God judged between him and them. In raising him up from the dead he declared that Christ was the Son of God and the Jews were murderers. "He is declared with emphasis to be the son of God by the resurrection from the dead." The fact that God had preserved Jonah in the fish's belly for three days was the convincing proof to the Ninevites that God had sent him to them. And so God "hath given assurance unto all men" of the Messiahship of Christ, "in that he hath raised him from the dead."

II. *As a doctrine, it is the pledge and assurance to*

us that God has accepted of his penal, vicarious and expiatory suffering. The sufferings of Christ, in their nature, variety and continuance, were most extraordinary. We see them in the weeping infant, the pensive youth, the man of sorrows, and the bleeding victim of Calvary. He suffered from hunger and thirst, reproach and disappointment, persecution, scourging and crucifixion. He suffered from friend and foe, countrymen and foreigners, rulers and people, men and devils, the creature and the Creator. His sufferings began in the manger at Bethlehem, and ended at Golgotha. The shadow of the cross fell on his cradle, and it grew darker and heavier until in the garden his sweat was, as it were, great drops of blood falling down to the ground, and on the cross he cried: "My God! My God! Why hast thou forsaken me?" He dipped his foot in the stream of sorrow as soon as he was born, and the waves rolled up until the waters came into his soul, and all God's billows passed over him. The victim was laid upon the altar at his birth, and the flames of justice continued to burn until his heart was melted like wax in the midst of his bowels. His tongue cleaved to his jaws, his soul had been made an offering for sin, and he was brought to the dust of death. (See Symington on Atonement, Sec. 7.)

These sufferings have a distinct and clearly-defined character. They are: 1. *Penal.* He was condemned for blasphemy. That was a capital offense. He was executed as a criminal. The Mosaic law required the bodies of criminals who had been executed to be publicly exposed upon the gibbet. "Cursed is every one

that hangeth on a tree." That was a public declaration that their life had been paid as a forfeit to justice. The discerning eye sees another inscription besides Pilate's on the cross, and it reads: "The victim of guilt. The wages of sin."

2. *Vicarious.* Christ is the vicar or substitute of his people. His sufferings were a substitutionary satisfaction to the law and justice of God. When it is said that "Christ our passover has been sacrificed for us," that "He made his soul a sacrifice for sin," that "He is a propitiation"—a propitiatory sacrifice—"in his blood," that "He put away sin by the sacrifice of himself," and that he has "been offered to bear the sins of many," we can not help concluding that he stood in our place and bore the penal consequences of our sins. The Jews esteemed "Christ stricken, smitten of God, and afflicted"—they reckoned him a person punished signally for his own enormous, though unknown, crimes. But they were egregiously mistaken. The fact is, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was on him. The Lord made to fall on him the iniquity of us all. Exaction was made, and he became answerable. My righteous servant, by his knowledge, shall justify many, for he shall bear their iniquities. Numbered with the transgressors, he bore the sins of many." (See Dr. Brown's lecture on Isa. 53, "The Sufferings and Glories of the Messiah.") "Christ died for the ungodly." "Christ bore our sins in his own body on the tree." Language could not more plainly assert the doctrine of substitution.

3. *Expiatory.* His sufferings made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of "the perfections of the divine character, the honor of the divine law, and the stability of the divine government." This was their design. Daniel says, "The Messiah was cut off, but not for himself." But "to finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness." John the Baptist said, "Behold the Lamb of God which taketh away the sins of the world." Christ said that he came "to give himself a ransom for many." The apostle tells us that "he came to put away sin by the sacrifice of himself," that "God made him to be sin for us, that we might be made the righteousness of God in him." This they have effected. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." "In him we have redemption through his blood, the forgiveness of sins." "He is set forth as a propitiation for our sins, through faith in his blood."

But how do we know that the penal, vicarious, and expiatory sufferings of Christ have been accepted of God for us? I answer, *By the resurrection.* "If Christ be not risen, then is our preaching vain, and your faith is also vain." "If Christ be not raised your faith is vain; ye are yet in your sins." But he "who was given for our offences has been raised again for our justification." The Savior cried upon the cross, "It is finished," and from the empty tomb the ear of faith hears the echo, "It is finished." "The God of peace," who was angry at sin, but whose anger has

been turned away, "has brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant." Because the blood of Christ has been shed and the everlasting covenant ratified by it, "God hath raised him up from the dead, and given him glory, that our faith and hope might be in God." Because Christ has been raised, we know that God is well pleased *with* him for his righteousness sake, and well pleased with us in him. "It is Christ that has died; yea rather, that is risen again." "Who shall lay anything to the charge of God's elect?" "There is therefore now no condemnation to them that are in Christ Jesus." Just as David knew that his sacrifice on Mt. Moriah, and Elijah that his sacrifice on Mt. Carmel, were accepted because the fire from heaven came down and consumed them, so the believer knows that God has accepted of the sacrifice of Christ because he raised him from the dead and exalted him to his own right hand.

III. *As a life it secures for us:* 1. That spiritual renewal of which it is the image and ground. "Put to death in the flesh, but quickened by the spirit." This may be rendered, "He became dead bodily, but was quickened spiritually." As a consequence of his death he became spiritually alive and powerful—full of life to be communicated to dead souls, mighty to save. By this power he lives and gives life. He became a "quickening spirit," the receptacle of life and spiritual influence, "and of his fullness have all we received and grace for grace." He has received power to give life to as many as the Father hath given him. By this

power he arose from the dead. His resurrection body was spiritual. It is now upon earth and now in heaven, a moment visible and then vanishing out of sight. Christ's resurrection was passing through the tomb from his former natural life into a new, higher, spiritual life. And thus it is the image of our spiritual renovation. It is also the power producing our newness of life. By this power we are raised from spiritual death. "Awake thou that sleepest and arise from the dead, and Christ shall give thee life." "And you hath he quickened who were dead in trespasses and sins." "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto his death. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "Now if we be dead with Christ, we believe we shall also live with him, knowing that Christ being raised from the dead, dieth no more."

2. *Resurrection glory.* Does death end all? When a man dieth shall he live again? These have been the questions of the ages. The wisdom of the world has been unable to give any satisfactory answer to them. It is comforting as we stand at the newly-made grave of a departed companion in Christ to read, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwell-

eth in you." "Because he lives we shall live also." "He shall change our vile bodies and fashion them like unto his own glorious body." "When Christ who is our life shall appear, we shall appear with him in glory." "Now is Christ risen and become the first fruits of them that slept." "Christ the first-fruits and afterward they that are Christ's at his coming." "And the dead in Christ shall rise first, unto the resurrection of life."

3. *The triumph of his mediatorial kingdom.* In the eighteenth Psalm, Christ is represented as being overwhelmed with the floods of Belial, bound with the cords of the separate state, and entangled in the snares of death. Then the Father looks down from the excellent glory upon him with pity and upon his enemies with derision. He enters his chariot and comes down. The earth quakes from center to circumference at his touch. The thunders are his voice, the lightning the smoke of his nostrils. He shoots out his arrows and discomfits his foes. He drew the Messiah out of many waters and set him at liberty, because he delighted in him. He makes the sea dry land and the dry land sea. There is a great revolution. Now all this was partially fulfilled in the rending of the rocks, the preternatural darkness and the earthquake that attended the death and resurrection of our Lord. But its ultimate fulfillment is in the triumph of the Redeemer's cause. (See Dr. Brown's 4th lecture on the 18th Psalm, "The Sufferings and Glories of the Messiah.") It was fulfilled in the destruction of his Jewish enemies and the deliverance of his people from their persecutions. In the siege of Jerusalem Josephus speaks of "a prodigious tempest

and fierce winds, with the most vehement rains, frequent lightnings, and terrible thunderings, and great roarings of the shaken earth." "Before the sun set were seen on high, in the air, all over the country, chariots and armed regiments moving swiftly in the clouds, and encompassing the city." These were the arrows, the fire, the smoke with which Jehovah scattered his enemies and delivered his people. It was fulfilled in the fall of the Pagan Roman empire. The Goth, the Vandal, and the Hun, the "barbarian hordes" from the north swept down upon her, "And lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" It will soon be fulfilled in the destruction of Anti-Christ and the establishment of the millennial reign. The pouring out of the seventh vial brings an unprecedented hail-storm from above and a terrible earthquake from beneath, swallowing up the allied forces of the beast, the false prophet, and the dragon on the field of Armageddon, and preparing the world for the announcement, "The kingdoms of the world have become the kingdoms of

our Lord and of his Christ, and he shall reign forever and ever." It will be ultimately fulfilled in the consummation of all things, when death and hell shall be cast into the lake of fire which burneth with brimstone forever and ever, and the whole company of the redeemed shall enter into the kingdom prepared for them from the foundation of the world. This is the fruition of the resurrection life.

CHAPTER XV.

RELATION OF CHURCH AND STATE.

This has been the vexed question of all ages. The papacy thought it was settled when the Church became the supreme ruler of the State in Pope Stephen's exaltation in 756. The prelatic party in England supposed it fixed when King Henry VIII. made the State the soul arbiter of the Church, in 1534. The convention that framed the Constitution of the United States imagined it was disposed of in 1787 when they embodied the secular theory of government in the fundamental law of this land. But the problem is not yet solved. Neither the enthronement of the Church by Constantine in 323, nor her divorcement by America in 1787, correspond to the scriptural model, or peacefully adjust their intimate and delicate relations.

I. According to the Scriptures, Church and State are mutually separate and independent divine institutions. They exist by the decree of God, and are answerable to him. This divine ordination establishes the Church's independence. "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And the freedom of the State is determined by the declaration, "The powers that be are ordained of God; rulers are God's ministers to thee for good."

From the beginning, Church and State were separate. It was so in the Jewish economy. The Jewish Church was not the State, nor was the State the Church. Each had its distinct rulers, courts, laws, subjects, penalties, and duration. Moses, Joshua, David, Solomon, Hezekiah, and Zerubbabel represented the State; Aaron, Eleazar, Abiather, Zadok, Azariah, and Joshua represented the Church. "These are the two anointed ones, that stand by the Lord of the whole earth." The Church had the synagogue and the ecclesiastical sanhedrim; the State, the court of the gate and the civil sanhedrim. Ceremonial laws belonged to the Church, judicial laws to the State. Proselytes were always members of the Church, but not always of the State; and scandalous offenders against the ceremonial law were debarred from the fellowship of the Church, while permitted to enjoy their civil rights. The penalties of the Church were purely ecclesiastical, as casting out of the synagogue; those of the State extended to fine, and even to death. The Jewish State ended when it became a Roman province; the Church continued until the destruction of the temple by Titus and the scattering abroad of the Jewish people. "The co-ordinate jurisdiction of Church and State are mutually distinct and independent. The Church has no formal jurisdiction over the State as such, and the State has no formal jurisdiction over the Church. The ministers and members of the Church are subject to the State in things civil, and the ministers and members of the State, if members of the Church, are subject to the spiritual courts in things spiritual.

The ministers of religion are more immediately the guardians of faith and judges of doctrine; the ministers of the State are more immediately the guardians of law and judges of its violation. It does not belong to the State to prescribe the terms of the Church's ministerial or Christian communion, to appoint her officers, to convene her courts, to dictate her constitution, or administration in her doctrine, worship, discipline, or government, or exercise an appellate jurisdiction over her censures. As little does it belong to the Church to appoint the rulers of the State, convene its courts, enact its laws, and execute their sanctions by assuming the sword. The jurisdictions of both are final. Church and State are each of them supreme in their own sphere—the Church in things spiritual, and the State in things temporal. The Church gives effect to her own laws, ecclesiastically; the State to its civilly. The latter is relatively free to sanction, and give effect or not, to ecclesiastical decisions; and the former is free to approve or not of civil enactments, and give them effect, ecclesiastically, as in the case of national fasts and thanksgivings." —*Lectures on Second Reformation.*

The State deals with external conduct. Its province is to prevent the violation of law and to encourage obedience. "Rulers are a terror to evil-doers, and a praise to them that do well." The Church's sphere is the conscience and the heart. She deals with matters of faith. The moral law is both a civil and an ecclesiastical code. In the former sense the State is its keeper; in the latter, the

Church. It is the State's duty to suppress open idolatry, as Asa did in Judah; it is the Church's privilege to enforce the worship of the true God. It belongs to the State to prohibit all public Sabbath-desecration; it is obligatory upon the Church to consecrate the day to God. The State must crush polygamy and banish speedy and easy divorce. The Church teaches husbands to love their wives, and wives to obey their husbands. The State punishes the external act of covetousness; the Church strikes it down in the heart. The Church and State are mutually separate and independent kingdoms, each subject in its sphere to the mediatorial throne.

In the *Homiletic Review* for December, 1887, there is an article on "The Connection between Church and State," by Prof. Philip Schaff, D.D., LL.D. Three connecting links are mentioned, Monogamy in Marriage, the Weekly Day of Rest, and Public Schools.

1. Marriage is a civil contract and a religious bond, recognized by both Church and State in this land.

2. The Sabbath is both a civil and religious institution. In the second sense it belongs to the Church. The Church tells us how we are to keep the Sabbath. But in the first sense it belongs to the State. The State must prohibit public Sabbath desecration. Says Dr. Schaff: "Sabbath laws are not positive and coercive, but negative, defensive and protective. The State has no right to command the religious observance of the Sabbath, and to punish anybody for not going to church, as was done in some countries of Europe. But the State is in duty bound to protect the religious

community in their right to enjoy the rest of that day, and should forbid such public desecration as interferes with this right." The decision of the Supreme Court of the United States is adduced in evidence.

3. The public schools are the creature of the State. But the State cannot educate without teaching morality and religion. The Bible in the public schools is the tie between the Church and State here. Many are willing to let the Bible go out at the dictation of its enemies. "But," says the Dr., "it is better to hold to the time-honored custom of holding up before the rising generation, day by day, a short and suitable lesson from the Book of books; some of the Psalms are at the same time the sublimest lyrical poetry; the Lord's prayer the best of all prayers; the sermon on the mount is more popular and beautiful than any moral essay; and the thirteenth chapter of 1 Corinthans is the most effective sermon on charity." He would have a competent and judicious committee select the passages most suitable to be read, as Dr. Morris, of Lane Theological Seminary, has done. The State may not teach the Church's creeds, but the Church might, he thinks, very properly occupy the school buildings certain hours for that purpose. The State may teach a few branches without touching upon religion, but in history and moral science it is impossible. "The difficulty begins in history and the moral sciences which deal with character, touch upon religious grounds, and enjoin the eternal principles of duty. A history which would ignore God, Christ, the Bible, the Church, the Reformation, the faith of the first settlers

of this country, would be nothing but a ghastly skeleton of dry bones. An education which ignores the greatest characters and events and the most sacred interests in human life must breed religious indifference, infidelity and immorality. But the people will not allow this as long as they remain religious and Christian." The family, the Sabbath, and the public schools are the tripod upon which the Republic rests. Break one leg and the whole fabric falls.

II. According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the Church. Not to mention the fact that Christ is "head over all things to the Church," it is expressly asserted, "Kings shall be thy nursing fathers, and their queens thy nursing mothers;" "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The general truth here taught is not far to seek. "Mountains" and "hills" in Scripture signify the greater and smaller kingdoms of the earth. "The mountain of the Lord's house" means the Church; and to "be established in the top" of the one and "exalted above" the other indicate that the nations shall be the support and defense of the Church. Kings becoming "nursing fathers" and queens "nursing mothers" refers to the sustaining care which nations shall exercise over the Church, and "serve" signifies the ministry of the nations in providing for her material wants. The essential truth of these prophecies is,

the true State will have a wise reference to the Church's interests in all her legislative, executive and judicial proceedings. Public vice and crime, immorality and licentiousness—the wild boar from the forest that devours the garden of the Lord—it destroys; and morality, virtue, good order—the handmaids to religion—it promotes and encourages. The expenses of the Church in carrying on her public aggressive work it meets in whole or in part out of the public treasury. Thus the Church is protected and exalted by the State. David and Solomon made provision for the building of the temple, and Hiram, King of Tyre, assisted them. Cyrus, King of Persia, issued a decree respecting the rebuilding of the temple, and it is expressly declared that the Lord stirred up his heart to do it. Darius afterward issued an edict to the same effect. Another royal enactment was made by Artaxerxes to the same purpose. And all this was done with divine approval. "Blessed be the Lord God of our fathers, who hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem." The true State will follow their example in serving the interests of the Church. "The Kings of Tarshish and of the Isles shall bring presents; the Kings of Sheba and Seba shall offer gifts;" "he shall live, and to him shall be given of the gold of Sheba;" "the Gentiles shall come to thy light and kings to the brightness of thy rising;" "they shall bring gold and incense, and they shall show forth the praises of the Lord;" "surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold

with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee."

The Continental Congress voted an appropriation to import Bibles. Our Congress every year makes an appropriation to support the Christian schools among the Indians. It has been found cheaper to educate the Indians and Christianize them than to kill them. Dr. Pearson said: "General Sherman's campaign against the Cheyennes is reported to have cost $5,000,000; it costs $500,000 to kill an Indian, and $500 to convert one. Those who estimate every question on a financial basis may do well to consider these comparative figures. History may yet prove that there are some 'good Indians' who are not 'dead Indians.'"

III. According to the Scriptures, the Church and the State will exist in friendly recognition and co-operation. Because the State is distinct from the Church it does not follow that it is divorced from her. The Christian family is a divine institution. It is independent of the Church, and yet it exists in friendly recognition and co-operation with her. The Church will recognize the good offices of the Christian State, and the true State will formally acknowledge its obligation to "serve" the Church. They may swear the same covenant bond, in which are embodied the duties which each in its sphere owes to the King. The nation and Church of Israel seem to have sworn the same bond at Sinai. The Church of the British Isles and the three kingdoms—Scotland, England and Ireland—swore to the same covenant in 1643, "The Solemn

League and Covenant." Rev. William Milroy has well said in reference to "the duty of the State, *as such*, to enter into alliance with the Church of Christ, and to profess, adhere to, defend and maintain the true religion:" "Ever since Christianity became a power among the nations of the world, the minds of legislators have been occupied with the difficult question, Can Church and State enter into mutual alliance and yet each prosecute, untrammeled, its respective ends, and exercise, uncontrolled, its important functions? Though the verdict of the Christian people of the United States, if called to-day to answer this question, would probably be overwhelmingly in the negative, yet we perceive the pious, profound and sagacious men of the second reformation, who, more than two hundred years ago, solved the problem correctly, answering in the affirmative. Not only so, but for a brief period in the land of the covenants they presented to the world what has nowhere else been witnessed—the solution in practical operation." May our land soon be thus in covenant with God, and in a state of friendly recognition and co-operation with the Church of Christ.

CHAPTER XVI.

THE RICH AND POOR.

I. *American Strikes.* Text: "The rich and poor meet together." Prov., xxii., 2.

This text seems to have been intended to reconcile the differences existing at the present time between the two great classes of society specified. It is offered to us by the Divine Legislator as a perfect remedy for strikes. It contains a truth that should be echoed and re-echoed from every pulpit in this land. The American strikes are becoming phenomenal. They are not confined to one locality, but are found in all sections, from the Lakes to the Gulf and from the Atlantic to the Pacific. They are not limited to any particular industry, but extend to all. The freight-handlers, the iron and steel men, the glass men, the coal men, the boot and shoe men, the cotton spinners, locomotive engineers, telegraph operators, masons, mechanics, painters, men of all trades, are striking. The eyes of all the world are on America, wondering what is troubling the waters of her society that they cast up so much mire and dirt. The eyes of our political philosophers are turned towards these facts, and they contemplate them with mingled fear and dread. The Christian student looks upon them and repeats the words of Christ: "The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it."

It is proper to ask what is the cause of all this. The employe says: "My wages are so low I can not live." The employer says: "My margins are so small I can not raise your wages." It is to be admitted that these moneyed corporations are in many cases gigantic systems of oppression, building up colossal fortunes, cemented with the blood and tears of the poor. "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong!" It is to be admitted that much of the suffering and misery among the poor is caused by improvidence and dissipation. They spend more money on their vices than on behalf of their virtues; more for tobacco than for bread; more for wine than for home comforts; more for amusement than for instruction; more for theatres than for churches. It is furthermore to be admitted that hundreds of unemployed laborers who are ready to take the places of those employed, together with the small margins of profits in most industries, has kept wages down to the minimum, while short crops and speculation in food products have driven the prices of the necessaries of life to very high figures. But there is a difficulty underneath all these admissions.

Hon. Carrol D. Wright contributes an article to the July number of the *Princeton Review*, 1882, in which he proves from the official reports of the Bureau of Statistics for Massachusetts that from 1860 to 1878 wages and the prices of living advanced in the same proportion, but from 1878 to 1882 wages have declined, while the prices of living have advanced, so that at

present they stand as 31.2 to 41.3 per cent. This is an injustice to the laboring man. It is a burden laid upon his shoulders which is too heavy for him to carry. What is the cause of this discrepancy of ten per cent. between wages and the prices of living? It is not the fault of the employer, for the most casual investigation of the matter will satisfy the candid inquirer that wages have all along advanced as rapidly as business interests would justify. As a rule the employer is the friend and not the enemy of his employes. And hence the unwisdom and injustice of these strikes. They are an abnormal growth from an evil root. They are to business what a revolution is to the State. They are an evil and only evil, and that continually. The strikers are making war upon their friends and not their enemies. A strike does not increase but diminishes the margin of the employer out of which their wages are paid. A strike reacts with double force upon the laborer and his family. The New York freight handlers yielded without an increase of wages. They lost $100,000 in wages during the strike. A strike is what Carlyle calls "the sooty hell of hate and savagery." The strike is the weapon of force, and "who overcomes by force hath overcome but half his foe." "If the men who willingly lose one, two, three or six months' time in a strike, would continue to work, and set apart the money thus spent, it would be bread in their childrens' mouths; opposition to their interests would not be awakened, and there would be a brighter prospect of their reaching the end desired."—*North American Review, August, 1882.*

The difficulty here is this: The cost of living has advanced too rapidly; its advance is altogether unreasonable; and that is controlled by forces outside and beyond the reach of the employer—it is manipulated by our stock gamblers. These speculators keep the food of our table up at fictitious prices, and the burden of their folly falls upon the poor laboring man. That is the tap-root of this evil, and until the Government lifts the axe of the law, and cuts it off, its sour fruit will be the laboring man's portion. It is the dry rot on our industries, and so long as it is suffered to remain, the social convulsions must recur. Why should such a short man as Jay Gould be permitted to "load" himself with "stock" and call himself "long?" Why should such a tall man as Vanderbilt be permitted to "unload" his "stock" and call himself "short?" Why should a man who calls himself a "bear" be allowed to enter the market and sell "stock" which does not exist? Why should another, who calls himself a "bull" be allowed to enter the same market and buy "stock" which never had and never can have an existence? Why should the "bear" be permitted to decry the "stock," that he may get the difference between the ruling and the stipulated price at the time appointed? And why should the "bull" be permitted to bring a pressure to bear upon the market that will enchance the price, that he may have the margin?

It is simply a wager. It is gambling on a large scale, and the fruits of their folly the laboring man must eat at his own table. Why should a moneyed

man be allowed to enter the Chicago market and buy up all the wheat at seventy-five cents per bushel; then, under the pressure of scarcity, force the price up to one dollar and fifty cents per bushel, when he will flood the market and reap a fortune? That is "engrossing commodities to enhance the price." They call it making a "corner," but it is to be justified with no such a glittering gewgaw. It is robbery on a large scale, and what is worse, it is robbing the poor man. The laboring man gets no more wages after this operation than he did before, but his flour costs twice as much.

The laboring man suffers, and thinking it is his employer's fault, strikes. But he mistakes an imaginary cause for a real one. I may be allowed to relate an incident in my own experience. The hands on my father's lime works in Cedarville struck in 1864. I asked the foreman: "Do you not think you are striking at the wrong party? these works will not justify higher wages. Only six cars are sent out per week, that brings $300; the cost of the wood burned, the hands, teams and tools, amounts to $225; that only leaves $75 for my father's time and money invested. That is not too much, is it?" "No," he replied, "it is not enough for him. But our wages hardly keep us and our families." "That," I replied, "is the fault of our depreciated currency. It takes two dollars and a half to make one in gold. My father can not help that." "That is so," he answered. "I will do all that I can to get the men to go back." This is not exceptional. Instead of inflated currency we have inflated prices for food.

If a poor man steals $50 from the rich, the Government sends him to the penitentiary, but if a rich man steals $5,000,000 from the poor, under the guise of "options," he is pronounced a shrewd man of affairs. It has been authoritatively stated that while 600,000,000 bushels of real wheat has been sold in New York in the last three years, 1,154,000,000 bushels have been sold in "options," more than the three last annual crops of the United States. This is an evil to be punished by the judges. Rufus Hatch, who has spent his life in Wall street, said in a late interview: "Dealing in options is a crime. The whole company of us stock gamblers should be sent to the penitentiary." Stock gambling is a sore evil under the sun, and so long as the Government remains derelict in its duty here, this evil must remain upon the laboring man's shoulders.

But in the mean time it is asked, "Can the relations of employer and employed not be amicably adjusted?" We answer there are three possible ways of solving that difficulty.

1. *By drafting a code of laws which will regulate and harmonize every relation of each to the other.* Political economists have attempted this, and with some measure of success. These Trades Unions have undertaken the same task, and a brilliant writer in the last *North American Review* pleads eloquently for the organization of labor as the counterpart of organized capital. But their proposals are so biased and one-sided there is no possible hope of a solution in them, and we are free to say that so long as the human

mind remains darkened by sin, and the human heart depraved, there can be no permanent reformation from this source. While it is true that "to err is human," no hard and fast line can be drawn between labor and capital, defining the sphere of each, and saying to each, "Thus far shalt thou go, and no farther."

II. *By destroying the relation altogether.* In this view there is no such thing as employer and employed, but each sustains both relations. This is the principle upon which co-operative societies are based. And that they have had a large measure of success appears in the fact that the "Rochdale Equitable Pioneers' Society," England, had, in 1872, 6,444 members, a business of £267,577, and a net income of £33,640; and the "London Civil Service Supply Association," in 1873, comprehended a secretary, treasurer, accountant, several managers and storekeepers, seventy clerks, three hundred and ninety-four assistants and twenty-seven servants and porters. Some forty different attempts have been made at co-operation in this country. The most successful, perhaps, was the "B. & O. Laborers' Relief Association," organized two years ago, and since that time has given out more than $300,000. But this scheme lies open to the same objections with the former. It requires *honesty, confidence and intelligence* on the part of all the members, and these are elements that corrupt human nature does not spontaneously produce. "Co-operative production would only increase the difficulty, because by it the worker gets his share of the products last in the process of making and marketing goods, and not first, as under the existing sys-

tem; so that a rise in prices would cripple them more under co-operative production than under the wage system. Indeed, in my own mind, it is a question whether universal co-operation, including the production and distribution of crops, and even all the business interests of life, would remedy the difficulty, or to any great extent avoid the inequalities in capacity to earn and consume. Co-operation cannot do away with capital; neither can it do away with the agents of capital." —*Princeton Review.*

Co-operation has been weighed in the balance and found wanting. It is not cosmopolitan. It never has and never can become universal. It does not offer an adequate solution of this difficulty.

III. *By writing the law of Christianity upon the minds of both employer and employed, and infusing the spirit of Christianity into their hearts.* Here "the rich and poor meet together." Christianity addresses itself to man in every possible relation in life, as officer and citizen, as husband and wife, as father and mother, as brother and sister, as son and daughter, as clergy and layman, as neighbor and stranger, as employer and employed. It does not destroy these relations, but elevates, purifies and perfects them. Labor can not exist without capital, and capital can not thrive without labor. "The world over, it is the ordering of Providence that, while the working classes are dependent, directly or indirectly, upon the rich for employment and so for livelihood, the rich are just as dependent on them, not only for the revenues that enrich them, but for soldiers and sailors to defend them and their country in time of

war. Their wealth is absolutely at the mercy of foreign invaders, or of lawless and ungovernable mobs, springing, as it were, out of the ground at their very doors, unless the working classes rally to their defense." —*Hon. Chief Justice C. D. Drake.*

Labor and capital have been joined together by God himself, and man may not put them asunder. The voice of Christianity is: "Labor, all its rights—capital, all its rights—equal and exact justice for all." Under this influence a new sense of responsibility will arise in the mind of the employer. He will look upon his foundry, factory, or store, as a sort of corporation, of which he is the head, and answerable to God for the use he makes of his position. He will look upon himself as God's steward, and the men in his employ as a trust committed to him. He will feel that he is accountable to God for the use he makes of his opportunities to better their condition and elevate them in morality and virtue. The same sense of responsibility will arise in the mind of the employed. He will no longer be discontented with the orderings and allotments of Providence. He will no longer regard it as a crime to be rich and a disgrace to be poor. He will take heart and be strong, as he remembers that Jesus Christ sanctified labor by allying himself with the working classes. He will take courage as he remembers those words of derision spoken against Christ, "which have come down, as it were, along the telephone of the ages, to the ear of every working man and working woman to whom the Gospel has come, or ever shall come, announcing Jesus to them as one whose heart would ever

sympathize with them in their trials and rightful triumphs. *Is not this the carpenter?"* He will feel that his employer's interests are his interests, and in serving them he is serving God. He will deny himself the lusts of the flesh, the lusts of the eye, and the pride of life, not only for the sake of his family and the honor of the religion which he professes, but that he may render the best possible service in the use of all his powers. He will feel that a willing, honest and efficient service is a duty to God. He will no longer be a time-server. He will act conscientiously and faithfully, not with eye service, as men-pleasers, but as to the Lord, doing the will of the great Task-master. Christianity makes a place subordinate to man. It assumes that a man may be great in a low place and small in a high place. "Pigmies are pigmies still, though perched on Alps, and pyramids are pyramids, thongh in the vale."

Christianity is the friend of both employer and employed.

I. *It requires the employers to give and entitles the employed to receive full wages.* The rich offend God and sin against their souls in withholding the wages of the poor. Wages are the working man's reward, his bread, his life. They are the vital force of his muscle, sinew, nerve and purpose. Hence the voice of God cries out for them and against all employers who wrongfully withhold their wages. "Woe unto him that useth his neighbor's services without wages, and giveth him not for his work." The worker needs quick pay, and God says, "The wages of him that is hired shall not abide with thee all night until the morning." All night

seems too long and he adds, "At his day shall thou give him his hire, *neither shall the sun go down upon it;* for he is poor, and setteth his heart upon it." God has given special warning of vengeance to the oppressive rich. "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Saboath." The cries of the oppressed poor are heard on high, God comes to deliver; then the rust of the cankered gold and silver will not be the only witness against their oppressors. "But," saith the Lord of Hosts, "I will be a swift witness against those that oppress the hireling in his wages; I will come near you to judgment." The divine law goes farther—it requires the wages to be *full*—not a mere modicum of existence, what will serve to keep the wolf from the door, but what will make a solid foundation for hope of bettering their worldly condition. Not that the working classes are to be lifted bodily into affluence and high social position for which they would be unfit; and where they would cease to be workers, but their wages are to be such as will raise them to a higher place and a better condition of physical life. And it is a curse in the sight of God for a rich man to use the services of a poor man with any other view. I know

this is not a current doctrine at the present day. The worldly man says: "The market is flooded with workmen. I can duplicate my force at any hour of the day, and at less wages than I am paying my men. I shall, therefore, reduce their wages to a minimum." That is the animus of the world. You see how hard and cruel it is. It is the essence of selfishness. Surely "something is rotten in Denmark" when such a sentiment is possible. It is earthly, sensual, devilish. Let those who entertain it listen to what God says: "He that oppresseth the poor reproacheth his maker; he shall surely come to want. He that by unjust gain increaseth his substance, shall gather it for him that will pity the the poor. Because ye despise this word, and trust in oppression, and stay thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail; the Lord hath sworn, Surely, I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? And it shall come to pass in that day, saith the Lord God, that I shall turn your feasts into mourning, and all your songs into lamentation; and I will bring up sack-cloth upon all loins and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day." And let those that are oppressed hear what God saith to them: "The Lord executeth righteousness to them that are oppressed. He delivereth the poor from him that is too strong for him; yea, the

poor and needy from him that spoileth them. He shall save the children of the needy and shall break in pieces the oppressor. The Lord will maintain the cause of the afflicted and the right of the poor. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight."

On the other hand the Christian employer says: "The wages of my workmen shall be increased to the maximum limit of my ability to pay. They are American citizens. They have their vote. They must be educated. They must educate their families. They must have homes. They must have the means of making them pleasant and attractive. They must have books and papers. They must be free and independent. I am responsible for all this. So far as lies in my power their wages shall be equal to these requirements." You recognize at once the spirit of Christianity here. In doing this the Christian employer best serves himself, his country, his church and his God. Here "the rich and the poor must meet together."

2. *It requires the State to protect both employer and employed in the enjoyment of their respective rights.* The State is the divinely appointed keeper of the moral law. It does not deal in matters of faith. That has been relegated to the Church. But it deals with law, its enforcement and execution. The State should protect capital against the encroachments of labor. It should also protect labor against the oppressions of capital. It should guard capital against the dangers and evils of strikes, as the law of Pennsylvania forbidding

locomotive engineers striking under certain specified conditions, attest. It should also guard labor against the injustice that necessitates a strike. It should reduce to a minimum the necessity of one. But unfortunately in our country the legislation has almost uniformly been one-sided. Through the manipulation of Legislatures by our money powers, there is no end to provisions and enactments in the interest of capital. But next to nothing has been done for labor. The interests of the laboring man are as much neglected as a railroad in the West, concerning which a resigning engineer said, "Nothing is left of it but two streaks of rust and the right of way." Let a rich man fail, and there is a bankrupt law available for him. But let a poor man get hopelessly in debt, and one-tenth of them are, and there is no bankrupt law within his reach. There is stinging injustice here. Listen to the voice of God: "The Lord will enter into judgment with the ancients of his people, and the princes thereof; for the spoils of the poor is in your houses. What mean ye that ye beat my people to pieces and grind the faces of the poor? For as much as your treading is upon the poor, ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins. Thou hast greedily gained of thy neighbor by extortion and hast forgotten me. Behold I have smitten mine hand at thy dishonest gain which thou hast made. Can thine heart endure, or can thy hands be strong in the days that I shall

deal with thee? I, the Lord, have spoken it, and will do it."

One of the Egyptian Kings employed a celebrated architect to build a lighthouse, and required him to engrave the royal name on the front stone. The architect secretly carved his own name in the lasting granite, and then covering it with imitative plaster, formed the King's name there. In the process of time the plaster wore away, and the builder's name appeared in characters that could not be effaced. Jesus Christ is the great architect of our Nation's Temple. His name is carved in the solid granite of truth. Other names appear yet. But they are engraven in the plaster, that will soon fall away. And then the temple of justice will arise in majesty with the name of the "King of Peace" on the front stone. Then will "the rich and poor meet together."

3. *It furnishes a regularly recurring rest day, the need of both employer and employed.* The laborer must have his Sabbath rest. Without it he suffers bodily and mental deterioration. Capital must have its Sabbath. Without it the wrath and curse of God abide upon it. The Pennsylvania Railroad Company disregarded this divine edict, and one Sabbath day in August, 1877, one hundred and twenty-eight locomotives were consumed by the torch in the round-houses of Pittsburgh. The Jewish nation trampled upon the Sabbath, and God brought Nebuchadnezzer, who carried them captive to Babylon, and held them in bondage for seventy years, "that my land may have her Sabbaths, saith the Lord." The French nation abol-

ished the Sabbath and adopted every tenth day as a holiday; but soon one of their leading statesmen exclaimed: "This law will ruin our nation" Lord Macaulay said in the English House of Commons: "We in England are not poorer, but richer, because we have these many ages rested from our labors one day in seven. The day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labors on Monday with clearer intellect, with livelier spirits, with renewed corporeal vigor." The Sabbath is the arrangement, appointment and contrivance of heaven for man. It was instituted by the Creator at the beginning, and hallowed by his example. It was re-enacted by the same authority at Sinai, and engrossed in the heart of the decalogue; a law that was delivered by God's own voice amid the fire and smoke to indicate its majesty and authority, and written upon two tables of stone to indicate its perpetuity. It was re-enacted again at the resurrection of Christ with added obligations and conditions. It has its necessity in the nature of man and its authority in God's Word. "Remember the Sabbath day to keep it holy." In it "The rich and poor meet together."

4. *It furnishes a spirit of true love which reduces every relation of employer and employed to perfect order and silent harmony.* Just as the law of gravitation holds all the worlds in their respective spheres, so that each moves in its own path without let or hindrance, and all work together harmonious as the swinging of a pendulum, so this spirit of love keeps all the forces and agencies of society in their respective places, so that none are lost, none are abnormally developed and none are dwarfed, but all accomplish the great end of their existence. Stockton has sounded the key-note when he said: "Love is the excellence of all things. A world of love is the best world. A being of love is the best being. The art of love is the best art. The science of love is the best science. The philosophy of love is the best philosophy. The poetry of love is the best poetry. The government of love is the best government. The religion of love is the best religion. There is no name higher than the name of *love*. The Christian is the child of love. The Church is the home of love. The Bible is the book of love. With infinite reverence we would add: Jesus Christ is justifying love; the Holy Spirit is sanctifying love; the Father is glorifying love. In one word, God is love." This is the true remedy for the differences between labor and capital. Touch every other with Ithuriel's spear and it assumes its native hatefulness. But this one stands unchanged and unchangeable. The world cast out this spirit of love and the apple of discord is thrown in. Let love return and discord

must go out. Let the Church reject this love and her figure is "the mother of harlots," disgraced and polluted, as we see in the Church of Rome, twelve centuries old in apostacy. Let her accept it, and her figure is "the daughter of the King, clothed in the garments of wrought gold, and standing at the King's right hand," as we have it in the Church of the first and second Reformation. Let the State reject it, and she is "like that unactive and lifeless Colossus, of which Milton had at one time the vision, standing like the carved image of a giant, menacing only to children and weaklings, with arm and club lifted, but never striking a blow," as exemplified in "Turkey in Europe." Let the State accept it, and she is "like that noble and puissant one, which Milton at another time saw in his vision, rousing herself, like a giant starting from sleep, and shaking her invisible locks," as we have it in what the United States should be. Let the Church and State both accept it, and the latter, according to the prophet, is a "mountain," solid, stable and sure, and the former is the prosperous and well-ordered "city," upon its summit, beautiful and glorious, the joy of the whole earth. The vision of the wheels, which Ezekiel saw by the river Chebar; "wheel within wheel," whose movements were "high and dreadful," and which "moved by the spirit of the living creatures," represent God's government in this world in its mystery, harmony, power, universality and glory. The "spirit of the living creatures" is this spirit of love. The time of this vision is at hand. Already the day is dawning. The eighty thousand

pulpits in our land are proclaiming its advent. It brings a cessation of hostilities between labor and capital. Then will all jarring and discord cease, and peace, truth and righteousness flow down our streets as a mighty stream. Then will the rich honor the poor, and the poor will befriend the rich. Then will a jubilee be proclaimed throughout all the land, to all the inhabitants thereof. Then will a triumphant Nation answer an exalted Church:

"Therefore, I wish that peace may still
Within thy walls remain,
And ever may thy palaces
Prosperity retain.
Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say,
And for the house of God our Lord,
I'll seek thy good alway."

II. *The Labor Question.* Rev. Amory H. Bradford, D. D., has written two articles for the *Independent*, on "Socialism from the Socialistic Standpoint." He says we must distinguish between socialism as an organization and a sentiment. As an organization it is the enemy of existing institutions. As a sentiment it is an attempt of the poorer classes to better their condition. "The sentiment is laudable; the organization is execrable." It is our purpose to consider the labor question as a sentiment.

The labor question is the perplexing problem of the hour. A great many solutions are proposed but none prove effectual. It is not yet settled precisely where the difficulty is located. When the matter was proposed to Carlyle he hastily exclaimed: "The labor

question! And what is the labor question, but two days' pay for one day's work! That is the whole of it." That lays the whole blame at the door of the the working man, and it does him great injustice. The employer must bear a share of the responsibility. In his haste to become rich he is often cruelly unjust to his employes. A few years ago the nail manufacturers formed a pool and closed their manufactories for six months. Their object was to drain the market and increase the price of nails. They accomplished their purpose and reaped enormous profits. But then workmen were thrown into enforced idleness for half a year without any means of living, and the cost of bread was increased—a two-edged sword cutting the workmen in the backward and forward sweep. No wonder workmen become discontented when such injustice is practiced toward them. But the fault is not all on one side. Some years ago the locomotive engineers in Ohio struck for higher wages. They were receiving an average of $1,000 per annum. They demanded an increase of $200. The clergymen of the State were receiving an average salary of $700, and all know that the social position they occupy multiplies the demands upon their purse. But whoever hears of the ministry striking for higher salary? Why did the locomotive engineers strike for higher wages? That they might buy homes and educate their families? No, for they had the means at hand for these legitimate purposes. It was to feed the saloons. And until the mouths of these tireless gormandizers of the workingman's wages have been closed by law, there will always

be a sufficient reason for strikes. What are the principles upon which these troubles must be settled?

1. *The relation of employer and employe is a contracted one, and involves mutual rights and reciprocal duties.* All men by nature are free and equal. "God has made of one blood all the nations of men for to dwell upon the face of the earth." The members of their bodies, their mental faculties, are the same. "They are all rational, responsible and immortal beings, and every man is equally bound to treat every other man according to the laws of truth, justice and humanity. But while, in reference to nature, men are equal, in reference to condition they are endlessly diversified. In bodily qualities, such as beauty, strength and agility; in mental faculties, such as judgment, imagination and memory; in external circumstances, from the rudest state of barbarism to the highest state of refinement, from the most abject poverty to the most abundant wealth, the greatest difference prevails among the possessors of our common nature."—*Dr. Brown.* Out of these differences arise wants. A man of means has more work than he can do. A poor man has time and skill to dispose of. The latter agrees to give and the former agrees to take this "time and skill and capacity of labor" for a certain consideration. This is a contract. Neither was bound to enter into the relationship. But when it is consummated both are bound. Whether written or unwritten, it is binding. This principle operates between the corporation and the trades union.

2. *The duties of the workmen are plainly stated in I Peter, 2:18.* "Servants, be subject to your masters with all fear; not only to the good and gentle; but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully." Here the apostle lays down, (1) The duties of workmen in general—"Be *subject.*" And that includes: (*a*) Obedience to the commands of the employer. They must do what is required in the way required. They have sold their time, talent and capacity of labor at a price. They no longer belong to themselves; they are the property of their employer and he has a right to do what he will with his own. They are under authority and when bid come, must come; when bid go, must go; when bid do this, must do it. This does not imply that they are bound to do what is wrong, or what is impossible, or what does not fall within the limits of the agreement. But with these limitations they must "obey in all things." They must yield a respectful, faithful, dilligent and cheerful obedience. (*b*) Submission to his appointments. His arrangement for executing the work must be acquiesced in, whether agreeable or disagreeable. They are at his own disposal. (2) The duties of a particular class of workmen—those who have not "good," "kind and gentle" employers, but "froward," perverse, unreasonable, rough and unkind. It is no part of a workman's duty to hire to such a man, nor to continue longer in his service than the contract lasts. And it is his privilege to avail himself of all legal means of protecting himself in his rights while filling the engagement. But

it is his duty to carry out his contract, even though it cost him much unmerited suffering. And this unmerited suffering must be endured patiently and meekly, for two reasons—first, "because patient endurance of undeserved suffering is of high estimation in the sight of God," acceptable to God; and second, because it is a part of that conformity to the image of God's Son, to which Christians are called, and to secure which was one great design of the sacrifice of Christ, vs. 19-25.

3. *The duties of the employer are stated in* Col. iv: 1. "Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven." The employer must be "just and equal" in his demands and appointments. When his gains are increased he is to share his prosperity with his workmen. When his gains are diminished he is forbidden to reduce his employes to starving wages. It is not necessary for him to get rich at all, but it is necessary that his workmen get a living. "That which is just and equal," means "a fair day's wages for a fair day's work," wages sufficient to lay by a little for a rainy day, ability to buy a home and educate a family. But employers do not do it. Rev. G. S. Reany, a noble worker in East London, says, in the *English Congregationalist* for December, 1884: "The fact, and no one denies it, is this: There are men engaged in large commercial enterprises, and some of them are professed Christian men, who have made, and are still making, large profits, and who pay workers in the East End and elsewhere the miserable pittance of one shilling for a day's work of twelve, fourteen and six-

teen hours." Dr. Bradford says: "Virginius, with his cleaver, struck to the earth his daughter, whom Appius Claudius sought to ruin. Let us be frank. How much better than the Roman Decemvir are those employers who compel the daughters of our humblest homes to work at wages which mean starvation or crime? Joseph Cook, in Tremont Temple, said he knew and could name employers in Boston who were doing that. I repeated that statement to a prominent Boston merchant, and he declared that he knew men eminent in business who told the girls who worked for them that if they could not live on their wages they knew how they could live. The Rev. Mr. Rainsford said, at the Congregational Club in New York, that he knew of factories in the city in which it was impossible for young women to secure higher positions, or better pay, and remain virtuous. Corporations, which need not do it, are working employes eighteen hours a day. Monopolies are compelling men to work at dangerous occupations for a dollar a day, and less; not because they must do so or liquidate, but simply because they can get others to work for that." "That which is just and equal" is not being practiced by employers, either individual or corporate. And hence these strikes.

4. *Nothing but the principle of Christian love can secure the application of these laws.* "Love is the fulfilling of the law." Husbands are to love their wives and manifest it "by honoring them and providing for them." Wives are to love their husbands and show it by "obeying them in the Lord." Parents are to love their children and manifest it by "bringing

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them up in the nurture and admonition of the Lord." Children are to love their parents and show it by "being obedient to them in the Lord." "Masters are to love their servants, and to show this by being kind and considerate in their requisitions and arrangements; and servants are to love their masters, and to show that they do so, by being obedient and submissive, diligent and faithful." Dr. Bradford has shown that "the Christian principle, where it is practiced, makes all destructive and pernicious socialism imposssible by bringing in true socialism, that in which the strong bear the infirmities of the weak." "When all manufacturers, according to their ability, treat their employes as the Tangys and Cadburys of Birmingham treat theirs, there will be nothing left for trades unions to do. Those great firms have never had strikes, and workmen will cross England any time to get a chance to work in their factories. What is the secret? These artisans are treated as if they were men, not cogs in a wheel. At the Tangys, three times a week, during the dinner hour, a conference is held by a distinguished literary man, who gives his whole time to the education of those artisans. Political, social, economic questions he discusses with them; and he, too, is an emplye of the company. At the great cocoa works of the Cadbury's, 'family prayers' are held every morning at nine o'clock. The time is not deducted from the men; and, said Mr. George Cadbury to me 'we commenced it because we believed in it; we should continue it if for no other reason, because it pays.' In both establishments the men are regarded as members of a family

and their interests studied as such. No strikes there! No socialism there! When the revolution comes in England these men will defend rather than destroy." This is the solution of the "Labor Question."

CHAPTER XVII.

CHURCH UNITY.

The Church of Christ is one. The Bible makes no provision for a divided Church. "I will give them one heart," is the promise by the prophet. The prayer of the Savior was, "that they all may be one." The ideal of the great Apostle was, "One Lord, One Faith, One Baptism." The unity of the tribes was found in Jerusalem the centre of their worship. "Jerusalem is builded as a City that is compact together; whither the tribes go up." And when the seer of Patmos saw the Church Triumphant, he wrote, "The City lieth four square, and the length and the breadth and the height of it are equal;" a perfect cube, the symbol of perfection.

This is not an agreement to differ, which means to compromise the truth, not a lying down of the lamb and the lion each unchanged in nature, but a hearty incorporation through the truth. Professor Taylor Lewis was right when he said, in the Evangelical Alliance, in New York, in 1873: "Division is never to be treated as a good *per se.* I can never go with those who regard denominational distinctions as things totally innocent and indifferent, much less desirable. Let union—ecclesiastical union—take place without delay, between those bodies that are divided by the

least interval. Let the last parting be the first to come together. Let it be deeply impressed on every mind that the greatness of the sin of schism is in the inverse ratio of the smallness of the dividing interval."

I. *The Church is one in her Fundamental Doctrines.* We distinguish between the fundamental and the circumstantial. It is not the design of the Head of the Church that there should be uniformity in the circumstantials of our faith. The Greek Church attempted a forced uniformity, but it was the unity of the graveyard. The Church of Rome tried it; but theirs is the unity produced by the frost, when rocks and sticks and clods and pearls are bound together in one icy mass. The Reformed Church turning from these has sought "the unity of the Spirit." Charles V., after spending his long and troublesome reign in trying to coerce the Reformers, abdicated the throne and retired to a monastery. Here he attempted to make two clocks run together. After two years' trial he gave it up, saying: "What a fool I have been to try and make men think alike." No two leaves of a great tree are precisely alike; no two heads of wheat in the greatest field, no two stars in the firmament, no two men among all the nations, are just alike. Unity in variety is the order in nature; and the same order obtains in grace, so far as pertains to the circumstantials of our religion.

But in the great fundamental principles of Christianity there must be absolute uniformity. Every State in the Union has its Constitution adapted to the wants of the people of that commonwealth. Among

these there is a great variety, but all accept the United States Constitution; and here there is perfect unity. In the Church's fundamental law there must be unity. At the first the Church's Creed was simple. Philip required the Ethiopian eunuch only to profess his faith in the divinity of Christ. But later, heresy arose, and the Church was forced to declare her faith in the great doctrines of the revelation. The Church's Creed is a growth; it arose out of controversy. In the 4th century the Arian heresy arose; Arius taught that Christ was only a created being. Accordingly the first Ecumenical Council was called at Nice, A. D. 325, and the scarred veterans from the ranks of the cross in all quarters gathered and decided that "Christ is very God of very God." This is the first Article in the Church's Constitution.

Then the Apollinarian heresy arose, the denial of Christ's perfect humanity. The second Ecumenical Council was called at Constantinople, A. D. 381. This council decided that "Christ is very man of very man." This is the second Article in our fundamental law. Then came the Nestorian heresy, the separation of the two natures of Christ into two persons; and the third Ecumenical Council was called at Ephesus, A. D. 431, which affirmed the *unity* of the Person of our Lord. Then the Monophysite heresy arose: the denial of two distinct natures of Christ; and the fourth Council at Chalcedon, A. D. 451, decided that Christ has "two distinct natures, but one Person forever." This Council represents the high-water mark of the Church's attainments

of the early centuries; the so-called Ecumenical Councils that have since convened were not universal, and were manipulated by Popes and Emperors. Thus we enter the Dark Ages.

This night rested on Europe until Oct. 31, 1517, when Martin Luther nailed his 95 Theses to the door of Wittenburg Cathedral. Then the First Reformation dawned. The Augsburg Confession, written by Luther, embodying the principles of the Christian Institutes of John Calvin, and adopted by the Reformers in 1530, represents the attainments of the Church in that Reformation. But the last and great work was done by the Westminster Assembly, which was called by the Long Parliament, and convened in the chapel of Henry VII., July, 1643. It consisted of 121 ministers and 30 laymen, 10 lords and 20 commoners. There were representatives from New England and Old England, from the British Isles and the Continent; it was Ecumenical. The Assembly is described as learned, faithful, and pious. Their first act was to swear the Solemn League and Covenant. They continued their sessions until 1649. They submitted the Directory of Public Worship to Parliament in 1644, the Confession of Faith in 1646, the Shorter Catechism in 1647, and the Larger Catechism in 1648. These documents were returned to have proof texts added, which was not the best part of their work. They did not aim at originality, but fidelity. It was not their purpose to draw out doctrines from their own minds, as the spider draws her web from her own bowels, but only to gather up and state in systematic order the

doctrines of their predecessors. The doctrines that were so ably defended by Luther and Knox, and so powerfully stated by Calvin, were the doctrines of Huss and Jerome, of Augustine and Athanasius, of Paul and John. The doctrines of this Assembly were those of the former divines. The Westminster Assembly represents the attainments of the Church up to that time.

This was the last free General Assembly the Church has had, and by its decisions we are bound until God in his providence gives us another. When the martyrs of Scotland were brought to the scaffold or stake, from 1660 to 1688, Scotland's *killing time*, they were always wont to say, "I die by the decisions of the last free General Assembly, and I appeal for vindication to the next free General Assembly." God has not given the Church another yet; and until he does we are bound by the decisions of the last. Here is the fatal objection to the proposition of the Presbyterian General Assembly to change the Confession. It is not their property; it belongs to all the Reformed Churches. A single branch of the Church may make a Creed for itself and alter it at pleasure; but it may not alter or amend the work of the Church universal. We stand upon the broad platform of the First and Second Reformations. We will stand upon the decisions of the last free General Assembly until God shall prepare the way for another. And when the next Ecumenical Council is called, the basis of Union will be formed for all the Churches; then will the Church be one in her fundamental doctrines. The College of Bishops of the Episcopal Church proposes the Chalcedon Creed as a basis

of union. That would be like asking the full-grown man to wear the coat he wore when six years old. Truth is an unchangable factor but our knowledge of it is a growth. The Church has grown and her Creed has grown and these attainments are not to be discarded. "Whereto we have already attained, let us walk." We propose a new Ecumenical Council; and then a basis for the confederation of the Reformed Chnrch will be formulated. In the meantime the Westminster Assembly's Confession is the symbol of unity.

II. *The Church is one in her Government.* There are three forms of government competing for the patronage of the Church; the Independent, the Prelatic, and the Presbyterian. The first is like the head without the body; for it is fatal to the unity of the Church. The second is like a body without a head; for it substitutes the human Pontiff for the divine Head of the Church. The third contemplates the head and his body in holy and happy unity. This is the true Historic order. The Episcopal Church claims apostolic succession; we claim patriarchal succession. When the angel of the Covenant met Moses at the burning bush in the wilderness, he said, "Go down into Egypt and call the elders," that is, constitute the Presbytery. The government of the temple was prelatic; but that was abolished in the death of Christ. The government of the synagogue was Presbyterial; it was continued after our Lord's ascension, and was the connecting link between the old and new economy. The New Testament Church was modeled after the synagogue; the apostles "ordained elders in every city." Paul speaks

of "the laying on of the hands of the Presbytery." And when the apostle John saw the future glory of the redeemed in Paradise, there were 24 elders sitting on thrones and wearing crowns; they have the Presbytery in heaven.

As the Presbytery is Scriptural, so it is historical. It extends from Abraham to Paul, from Paul to Augustine, from Augustine to Calvin, from Calvin to us. John Calvin was the first to gather and systematize the facts of Scripture respecting the government of the Church; the result was he had the Presbyterian system. John Knox was banished from Scotland; he went to Geneva and remained with Calvin two years; and he returned to Scotland a thorough Presbyterian. There were six Commissioners from Scotland in the Westminster Assembly; upon them depended the defense of the Presbyterian system. The battle was joined between Erastinianism and Presbyterianism. Selden, the learned, the eloquent, who spent his life in preparing for this crisis, arose, and in an impassioned address, he brought to bear the erudition, the scholarship, the force which years of labor had accumulated, until the whole Assembly seemed to be carried with him. While his speech was being delivered, a young man 24 years old was seen writing at a desk. They supposed he was taking notes; but all that was found on the paper was, "More light, O, God, more light." This was Rev. George Gillespie, one of the Scotch Commissioners. At the close of the address some one said to him: "George, get up and answer him." He arose and in a few terse sentences stated

the arguments of his opponent. Then he planted himself upon the fact that the Lord Jesus Christ is King in Zion, and he alone gives her officers and laws; and then by a simple, clear and forcible statement of the facts recorded in the Word, he carried the Assembly with such enthusiasm that the Presbyterian form was almost universally adopted. By the decision of this last General Council we will abide until the next is called; and then "the one unalterable form of Church Government will be made universal.

Denominationalism is to the Church what the doctrine of State's Rights is to the Nation. We recall the celebrated debate between Webster and Hayne in the United States Senate in 1832. Webster solemnly warned this nation that if the doctrine of State's Rights be adopted, it meant States dissevered, discordant, belligerent, a land rent with civil feuds and drenched, it may be, with fraternal blood. In the light of the Civil War, when his words were verified, what a wonderful prophecy! The Church has not suffered less from disunion. What the union of the States is to the Nation, that Church Unity is to the Church; and for this Presbyterianism provides. The Session is the unit; a number of Sessions form a Presbytery; a number of Presbyteries form a Synod; a number of Synods form the General Assembly, which is world-wide in its jurisdiction, embracing the one universal Church. Presbyterianism is logical and symmetrical; it is the unique and universal system of Church Polity. In it we find the true historic order.

III. *The Church is one in her Manner of Worship.* The finite mind is not competent to determine what form of service will be acceptable to an Infinite God. This is a matter of Revelation. Specific directions were given as to the construction of the Tabernacle, the Ark, the Altar, and their utensils, and the garments of the priesthood; and the charge was added: "See that ye make all things according to the pattern shown to thee in the mount." The leading mark of the great Apostacy is: "They teach for doctrines the commandments of men." "They change laws." Augustine said that in God's worship it "is not what you say, it is not what I say, but it is what God says." When Martin Luther came out of the Roman Catholic Church it was on this principle, "We must have nothing in the worship of God except what he has commanded." "Rome says we may have anything not forbidden, and hence their corruptions of the worship. There must be a 'Thus saith the Lord for the service we offer to him.'" The Westminster Assembly declared: "The sins forbidden in the Second Commandment are the worshiping of God by images, or any other way not appointed in his Word."

The question then is, What has God appointed? I answer: Prayer, praise, the reading and preaching of the Word, and the sacraments of Baptism and the Lord's Supper. The Reformed Churches are substantially agreed as to prayer, dispensing the word and administering the sacraments. As to the praise there is a difference both as to the matter and manner. Touching the subject matter, the question is, Shall we

use an inspired psalmody exclusively, or may we use hymns of human composition? What did the Westminster Assembly say? "The Old Testament Church used an inspired psalmody exclusively. Christ and his disciples used the Psalms of David. 'And when they had sung a hymn they went out,' means one of the great Hallel, probably the 116th Psalm. The Apostles used the Psalms; when Paul said, 'Singing and admonishing one another in psalms and hymns and spiritual songs,' he meant different portions of the Book of Psalms. And James said, 'Is any merry let him sing psalms.' The service of praise, therefore, consists in singing the Psalms in the best obtainable version." By this decision we stand.

We are pleased to note, that Professor Briggs, of Union Theological Seminary, New York, in his recent book, "Whither?" on page 51, charges the Presbyterian Church with changing the Westminster Directory in the matter of psalmody. He says: "Another is the neglect of the Psalms, and an almost exclusive use of the hymns in our churches. The older hymn-books gave the entire Psalter by itself; but the majority of our modern hymn-books gave only a portion of the Psalms, and these are buried in a much greater number of hymns, and they are seldom used. Many Presbyterian churches use the Psalter for responsive readings. The Psalter ought to be used regularly as an essential part of the service of song. I see no other way of regaining lost ground than by introducing the chanting of Psalms as a regular part of our worship. The American Presbyterian Church has

departed so far from the Westminster Directory and its own Directory in this matter of song that all uniformity of worship has disappeared. The present situation is abnormal and chaotic."

There is a place for uninspired hymns, for religious poetry. It is profitable to read and sing them, in the home, at the social gatherings, in conventions, in evangelistic meetings and all the assemblies where the object is to move the hearts of those present. "Moody preaches the gospel, and Sankey sings the gospel," contains this principle in a nut-shell. But in the sanctuary, where God's people assemble for worship, the words indited by the Spirit of God are the acceptable offering. "And they sang praise in the words of David and of Asaph the seer." And it is our confident expectation that the Reformed Churches will by and by unite in preparing such a version of the Psalms as all will accept as the Manual of Praise.

As to the use of instruments the Assembly said: "The Old Testament Church used them; but that was the Church's childhood. The Apostles did not use them. The first organ was made in the eighth century and introduced into the worship as a part of the corruption of the Papacy. The service of praise consists in the singing of Psalms inspired by the Spirit, while the Holy Ghost strikes the cords of the heart of the worshiper." There is a place for instrumental music, in the home, the social gathering, political conventions. In these they are desirable; but the human voice is the divinely created instrument of the praises of God's house.

IV. *The Church is one in co-operative effort.* A traveler seated on one of the pyramids looking out upon the valley of the Nile, saw the fields of grain, all lying four square and separated by wide spaces; and as he looked he mused thus. "All these fields have different kinds of grain, but the same rich valley lies beneath all; so I look out upon the Christian Church and see her divided into sections, and yet the same rich soil of orthodoxy lies beneath all." It is to be admitted that these divisions in the Church originated in sin; they have done much harm; but Providence has used them for his own glory. And we know that the time is coming when "for the divisions of Rueben there will be great searchings of heart," when the watchmen on Zion's walls shall see eye to eye, and sing together with one voice, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," when all shall have "one mind and one mouth." The Reformed Churches have each their vocation. The Methodists have theirs in the history of the Church—to arouse those at ease in Zion, to rescue the perishing. The Presbyterians have theirs—to conserve Calvinistic principles and prepare souls for Heaven. The Covenanters have their vocation—to keep unfurled that old blue banner, "For Christ's Crown and Covenant." The denominations are the different regiments in the army of the Lord: The Methodists are the charging cavalry breaking the enemy's lines. The Presbyterians are the solid squares of the infantry. The Covenanters are the battery on the heights. In the war each regiment carried its own colors; he was the best

soldier, who, true to his own regimentals, obeyed the commands of the general in chief. He is the best soldier of the cross, who, true to his own denomination, obeys the Captain of our salvation. Let the divisions in the sacramental host cease firing at each other and go forward as one united phalanx against our common foe, and victory will perch upon our banners. Why were the first two years of the war a failure? Want of co-operation. General Pope would not co-operate with Fremont in the West; General M'Clellan would not co-operate with Halleck in the East; General Meade would not co-operate with Rosecrans in the centre. And so the great soul of Lincoln mourned over the situation because "nothing could be done." Why is it that after nearly four centuries of the Reformation period have passed, so small a part of Satan's kingdom has been taken for Christ? Want of co-operation. And until the Churches are ready to stand together for Christ and humanity the world will not believe. "That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me."

When the armies of Israel marched through the wilderness each tribe had its ensign: "On the standard of Reuben was painted or carved the figure of a man;" "the badge of Judah was a lion;" "Ephraim was represented by an ox," and "on the banner of Dan an eagle was displayed." "The figures on these four leading standards of Israel were the same as the four faces of the cherubim which Ezekiel saw, and as

the four living creatures supporting the throne in the apocalyptic vision." To-day the King of kings is marshalling his hosts. On the banner of the W. C. T. U. is inscribed, "Moral suasion for the liquor-drinker and legal suasion for the liquor-seller." On the standard of the American Christian Association is written, "Let there be light." The National Reform Association carries the old blue banner, "For Christ's Crown and Covenant," and the Evangelical Alliance displays the banner, "We are one in Christ Jesus." Our Immanuel is leading on to victory. "They shall overcome by the blood of the Lamb and by the word of their testimony." Society must be purified. The frauds in our elections are an indication of the corruption of the American heart. "There is something rotten in Denmark." Truth has fallen in the streets. "Deceived and being deceived" is the order of the day. "Othello," Shakespeare's mighty sermon against falsehood, should warn us that this can not long continue. It means sure destruction. Falsehood must go down, and truth must reign.

Bunyan, in his "Holy War," tells us of the fall of the city of Mansoul before Diabolus. King Immanuel sent four captains, with ten thousand each, to retake it. Captain Boanerges had Mr. Thunder for his ensign; he bore the black colors, and his escutcheon was three burning thunderbolts. Captain Conviction's ensign's name was Mr. Sorrow; he carried the pale colors, and his escutcheon was the book of the fiery law. Captain Judgment had Mr. Terror for his ensign; he bore the red colors, and his escutcheon was a burning,

fiery furnace. Captain Execution's ensign was Mr. Justice; he also bore the red colors, and his escutcheon was "a fruitless tree, with an axe lying at the root thereof." They laid siege to Mansoul, but could not take it. Then they sent a petition to King Immanuel to send reinforcements. So he sent five other captains, having their several ensigns and escutcheons, and ten thousand each, viz.: Captain Credence, Captain Goodhope, Captain Charity, Captain Innocent, and Captain Patience. Immanuel accompanied them in person. The enemies' works went down before these armies, and the King of kings was enthroned in Mansoul. Satan has usurped authority in this land. Our Redeemer has sent his army to drive him out. The divisions of it are Methodists, Congregationalists, Presbyterians, Baptists, Episcopalians, Covenanters, etc. They were unable to dislodge him. And so he has sent reinforcements. They are the National Reform Association, the W. C. T. U., the Y. M. C. A., the Evangelical Alliance, etc. These armies are marching to battle. The "Captain of our salvation" orders the battle. Soon "the old serpent" will be cast out and the King of kings acknowledged as our divinely appointed Ruler. "Kiss the Son."

Five churches in a village, where there is room for only one, representing as many denominations, and fighting each other instead of trying to win souls to Christ, is a monstrosity. The world holds it in contempt; the blessing of God does not reach it. Such wasting of the Church's forces and trampling her honor in the dust must cease. This "every church for itself"

principle which has prevailed in our cities gives to the world the impression that the churches are rivals competing for their patronage. No wonder they do not believe. When the churches work together, there is trembling in Satan's camp; then the world believes in Christ. The National Reform Association, the W. C. T. U., the American Sabbath Union, and the Evangelical Alliance are teaching the Churches a lesson in co-operation in moral reforms; and by and by each will say to the other, "Let there be no strife between me and thee, for we are brethren." It is time to exchange competition for co-operation.

In 1861, a student in the Indiana State University and his lady love planted two trees side by side in the campus, wrapped them about each other and fastened them until they grew together. They are now one great, strong tree. Let the churches be thus entwined about each other and they will be a power which all "our enemies cannot gainsay nor resist." In union there is strength. One shall chase a thousand, but *two* shall put *ten* thousand to flight. Combination increases strength in geometrical ratio.

V. *The Church is one in her Indwelling Life.* When the Holy Spirit was poured out on the day of Pentecost, the thousands added to the Church "continued steadfast to the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." At a subsequent period, under a renewed baptism of the Holy Ghost, the "whole multitude of them that believed were of one heart and of one soul." Christ is the Head and we are the members of his body; the life in Christ is in his

people. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "As a body in general the Church is an organic union of many members, who have indeed different gifts and callings, yet are pervaded by the same life-blood, ruled by the same Head, animated by the same soul, all working together toward the same end. It is a process of life which springs from within, from the vital energy implanted in the Church and which remains in all its course, identical with itself, as man through all the stages of his life still continues a man. 'Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a *perfect man*, unto the measure of the *stature* of the *fulness* of Christ.' "—*Prof. Philip Schaff, D. D.*

Conceive of an immense body with many members, disposed in different and distant p aces, and yet all animated by the same Spirit of life, and you have the union between Christ and his people: Christ the Head in heaven; we the members of his body on earth, distributed through all the centuries, yet all having the life of Christ. "He that is joined to the Lord is one spirit with him." The same spirit that lives in me lives in my Christian brother in New York or London; the same Spirit that lives in him lives in my Christian brother in Turkey, China, or India. "We are all baptized into one body, whether we be Jews or Gentiles, and have all been made to drink into that self-same Spirit." There is no schism in the human body; all the members work harmoniously because all have the same spirit of life. When all Christians are thoroughly

imbued with the Spirit of God there will be no schism in the mystical body of Christ. The spirit of life in the body brings all the members into healthy co-operation and fit the man for eminent service. The life of Christ in his people brings them together in a united effort for the advancement of his kingdom. A congregation in the Methodist Church was troubled with a church debt, not an uncommon decoration; they tried fairs, entertainments and all the modern inventions for removing it, but it only increased. A new pastor was sent; a meeting of the officers was soon called and the church debt came up. Deacon A. could see no light; Deacon B. mourned over the situation; all were distressed. At last they appealed to the pastor, who said, "I have a plan, a very simple one; but I do not think you will adopt it." "We will accept it if possible; please tell us what it is." "Get more religion," said he. There was a long pause. At last Deacon A. ventured, "Is that all?" "That is all; get more religion." After a long pause Deacon A. again ventured, "Well, the Lord knows we need more religion." Deacon B. said, "That is my case;" and they all made a like confession. The pastor suggested that they take it to God. They turned the business meeting into a prayer meeting; a a revival started; it spread through the congregation; the whole community was stirred; the church membership was doubled and the debt was wiped out. Let the Church be imbued with this spirit, and she will sweep America for Christ, she will take all nations for the King of kings. Then will the Saviour's prayer be an accomplished fact, "That they all may be one."

Then will the Church be beautiful as Tirza, comely as Jerusalem, and terrible as an army with banners. The holy oil poured on the head of the high priest, descending to the skirts of his garments, prefigured the anointing of Christ with the Holy Spirit, and in him of all his people. This Spirit gives life as the dew refreshes the fields. David, when he saw Israel gathered in perfect harmony and joy on festive days, and looking to the day when all peoples would become one happy family in Christ, sang:

"Behold how good a thing it is and how becoming well,
Together such as brethren are in unity to dwell.
Like precious ointment on the head, which down the beard did flow,
Even Aaron's beard and to the skirts did of his garments go."

"As Hermon's dew the dew that doth on Zion hills descend;
For there the blessing God commands, life that shall never end."

VI. *The Church is one in her Covenant engagement.* The Church is a Covenant society. At Mount Sinai the Church entered into a solemn public Covenant with God. "All that the Lord hath said, will we do and be obedient." The prophet, speaking of the New Testament times, represents believers as saying: "Come, let us join ourselves to the Lord in a Covenant that shall not be forgotten." This duty was exemplified by the Church of Scotland in swearing the National Covenant, Feb. 28, 1638, at Grayfriar's Church. Sixteen thousand Covenanters gathered that day and signed the parchment. Some wrote after their names, "Till Death," others opened veins in their arms and signed their names with their own blood. Their emotions were irrepressible; some shouted, others

wept aloud for joy. Under this white heat of enthusiasm their hearts were welded together to endure the shock of 50 years' conflict with the Prelatic power that followed. In 1871 the R. P. Church entered into public Covenant with God to maintain the crown rights and royal perogatives of the Lord Jesus Christ until America bows to his sceptre and all nations serve him. Thus they prefigured the coming day when "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand to the Lord, and surname himself by the name of Israel."

VII. *The Church is one, in the application of her testimony.* It forbids sinful alliance with sinful organizations, or the commission of sin in any relation in life. It reprobates the Masonic order, because Christ must be left outside the lodge, and immoral oaths are required. It repudiates the liquor crime, because it is the devil's business. It precludes the exercise of civil and political rights where sinful obligations are involved. A consistent Christian cannot be postmaster, because he must swear that he will do the secular work of the office on Sabbath day, and there is no more harm in plowing in the field on Sabbath, than in receiving, distributing, and giving out mail matter on that day. We are agreed that this nation has dishonored the King of kings, and his loyal people must wash their hands from complicity in the national sin by unceasing efforts to bring the nation to repentance.

CHAPTER XVIII.

THE CHURCH'S GLORY.

Yonder on the northern coast of Africa, near the middle of the fourth century, appeared one of the greatest lights of the Christian era. The name of Augusttine is the synonym for orthodoxy, Augustinanism and Calvanism being used interchangeably. The greatest work of his life was written in the beginning of the fifth century and bears the title: The City of God. With Rome as a symbol of the world-powers and Jerusalem as the emblem of the kingdom of Christ, he presents the rise, growth, conflict and triumph of the Messianic reign. The key-note of that work is found in the words of the Psalmist: "Glorious things are spoken of thee, O city of God."

I. *Glorious is her Founder.* Ancient cities boast of their eminent founders; Babylon that she had been founded by "Nimrod, the mighty hunter before the Lord," Rome that she had been founded by Romulus. But the Church was founded by Jehovah. "Behold, I lay in Zion a chief corner-stone." Babylon, Ninevah and other ancient cities are to-day heaps of ruins. But the Church, after six thousand years of conflict with the powers of darkness, is stronger than ever before. "Upon this rock I will build my church and all the gates of hell shall not prevail against her."

II. *Glorious in the peculiar and especial and gracious presence of God.* God is everywhere present. We see him as he balances the clouds in the upper heavens. He thundereth marvelously with his voice. He causes grass to grow for cattle and herb for the service of man. He leads forth the fleecy vapors in white flocks along the mountain side, heralding the coming king of day, directs his course through the heavens and prepares the indescribable glories amid which he often sinks to rest and over his couch draws a curtain blue and purple and scarlet, more beautiful than the curtains of God's tabernacle and all glorious to behold. Retire to the the most dismal spot on the globe, where no animal breathes nor plant vegetates, and there you see him in the eternal snows that cover it, in the rocks that rear their dark pinnacles to the skies, and in the waves that lash against its melancholy shores. Go to the wilderness marked by no human foot-step, and there you see him in the flowers that waste their sweetness on the desert air, for all things live and move and have their being in him. We see him as he marshals the hosts of heaven on the fields of light, stationing the same sentinel star that guarded the throne of the eternal north when God spake to Job out of the whirlwind, and ordering all their complicated movements in perfect order and silent harmony. The universe is a magnificent temple in which Jehovah dwells. The divine inhabitant fills it and every part shines with his glory. "Whither shall I go from thy presence? If I ascend into heaven, thou art there. If I make my bed in hell, thou art there. If I take the wings of the morning and

fly to the uttermost parts of the sea, even there thou art. If I say, the darkness shall hide me, the darkness and the light are both alike to thee." God is omnipresent. But he dwells in his church in a peculiar and special and gracious manner.

When Moses had completed the tabernacle in the wilderness the cloud descended, and Moses could not enter because of the cloud, for the glory of the Lord filled the tabernacle. When Solomon had offered his prayer at the dedication of the temple, the cloud entered, and the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house. And God said: "I have hallowed this house that thou has built to put my name therein forever, and mine eyes and mine heart shall be there perpetually." This is the key to the grand vision of Isaiah when he saw "the Lord high and lifted up and his train filled the temple, and above it stood the seraphim, each one having six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly, and one cried to another and said, holy, holy, holy, Lord God of hosts, the whole earth is full of thy glory; and the posts of the doors moved at the voice of him that speake, and the house was filled with smoke." This temple was a type of the Church and the cloud a symbol of God's presence. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ the chief corner-stone, in whom all the building fitly framed together groweth up into an holy temple in the Lord, in whom ye are also builded together for an habitation of God through

the spirit." Not in Jerusalem's proud temple, but wherever the believer is, God dwells. "Jehovah-shamma," the Lord hath been there, may be found written on many a cottage hearthstone, in the catacombs of Rome and Cairo and Paris, in the moorlands of Scotland, and in every house where he is worshiped. "Thus saith the high and lofty One who inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of an humble and contrite heart, to revive the spirit of the humble and to revive the heart of the contrite one." You have read John Bunyan's "Holy War." You remember his graphic description of the decisive conflict between the citizens of Mansoul, and the followers of Diabolus. During the long day the field was hotly contested. In the evening Immanuel was seen coming with fresh reinforcements, trumpets sounding, colors flying and the feet of his men scarcely touching the ground, they came with such speed. Victory followed. Then the citizens of Mansoul shouted: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" Immanuel entered riding in His chariot of salvation, the streets were strewn with lilies and flowers, the houses were illuminated and the enraptured citizens shouted, "Blessed is he that cometh in the name of the Lord." So he entered the palace, ascended the throne and reigned. The city of Mansoul is the believing heart. Immanuel is Christ. Christ dwells in the believing heart. Ignatius is supposed to have been one of the children whom Jesus took up in his arms. He suffered

martyrdom in 107 A.D. In his zeal he used to exclaim: "I am a bearer of God." This language was reported to the Christian-hating Trajan, the emperor then reigning. Trajan ordered him immediately to trial. As Ignatius entered the court, Trajan exclaimed: "Who is this that styles himself a bearer of God?" "I am he," responded Ignatius, "and according to the Scriptures, 'I will dwell in them and will walk in them, and they shall be my sons and daughters, saith the Lord Almighty.'" "You shall be devoured by the lions," exclaimed the enraged monarch. And then he began leaping and dancing, exclaiming: "I am to be devoured, I am to be devoured, I am going to Christ." That single soul was a temple of God.

The Lord appeared to Thomas Aquinas in a dream and asked him saying, "Thou hast written much and well concerning me, what shall I give thee?" "Nothing but thyself, dear Lord," was his reply.

To love Christ signifies to delight in his excellency and to desire to please him. There are several marks by which it may be known.

1. The thought of Christ is the predominating thought in the believing mind. There are times when he does not think of Christ; while his mind is occupied with business he is not conscious of the presence of the thought of Christ; but as soon as the mind is released the thought of Christ comes to the surface, just as a cork held under the water will rise to the top when let loose. "I sleep, but my heart waketh."

2. The believer delights in the word of Christ. "His lips are like lilies dropping with sweet-smelling myrrh."

"O how I love thy law; it is my study all the day."

3. He loves Christ's children. As it is unnatural for a son to hate his brothers and sisters, so it is unchristian for a professed follower of Christ to dislike the children of the covenant. "If a man says I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment we have from him, that he that loveth God, love his brother also."

4. He seeks frequent communion with Christ. "Like as the hart panteth after the water brooks, so panteth my soul after thee, O God."

5. He is drawn to Christ by an irresistible impulse. "The love of Christ constraineth me." "For me to live is Christ." "Entreat me not to leave thee, nor to turn back from following after thee."

6. He is jealous for the honor of Christ. It pains him to see Christ dishonored.

7. He strives to obey all Christ's commands. "Ye are my friends, if ye do *whatsoever* I command you." "Oh that my ways were directed to keep thy statutes; then shall I not be ashamed when I have respect to all thy commandments."

8. He makes an entire consecration to Christ. "Thine are we, David," consecration to Christ's person; "and on thy side, thou son of Jesse," consecration to Christ's cause. All that I am, all that I have, and all that I can be are devoted to him.

9. He patiently endures all trials. He regards them as coming from the hand of his Father: "Whom the

Lord loveth he chasteneth. What son is he whom the Father chasteneth not." They are a blessing to him. "No chastisement for the present seemeth to be joyous, but grievous; nevertheless, it worketh the peaceable fruits of righteousness in them that are exercised thereby." As he participates with Christ in suffering here, so he will share with him in glory hereafter.

"Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing had happened unto you, but rather rejoice, inasmuch as ye are partakers of the sufferings of Christ, that when his glory shall be revealed, ye may be glad also, with exceeding joy." The reward is great. "These light afflictions, which are but for a moment, will work out for us a far more exceeding and eternal weight of glory." The affliction is light, the glory is a weight. The affliction is temporary, the glory is eternal. So he looks up and says, "Lord, what thou wilt and when thou wilt and how thou wilt." "Though he slay me, yet will I trust in him."

Mrs. Allison, the missionary among the Bohemians in Chicago, gave us a sketch of her two years' experience in that work. After attending the training school of the Home Mission Board of the M. E. Church, she went to the Bohemians. She had no liking for them, but went simply because she was sent. The Sabbath school was held in a long, narrow, low, smoky room, separated by a thin partition from a saloon. The saloon was crowded with noisy, drinking men. The Bohemians universally drink. Even little ones are taught the drink habit. The room was filled with boys and

girls, dirty, ragged, the boys smoking and fighting, the girls pinching and pulling each other's hair. She thought nothing could be done there. And people generally think that Bohemians are not worth trying to save. "Oh, they are only Bohemians," is a common phrase. The superintendent offered her a class of boys. No, she did not want boys. Give me a class of girls. But something checked her. Shortly before she had lost her only son, Frank, a precious boy, so gentle and kind, the very opposite of these boys. So she said to the superintendent, "I believe I will take a class of boys." And when placed before them she began taking their names, and the first boy's name was Frank——, the second name was Frank, too, and so on until she had eighteen Franks. She could hold up no longer and began crying. The superintendent, thinking the boys had been rude, came and asked the cause.

"Have the boys been ugly?"

"Oh, no; the boys behave all right, but their names are all Frank, and my little boy who died was named Frank."

"Well," said he, "my name is Frank, too. That is a common name among us."

From that moment she took her class of Franks into her heart, and ever since her only true happiness is in teaching the Bohemians. At first she could not get access into their homes, if such they can be called. They live in filth and squalor, sometimes twelve in a single room, where common decencies of life cannot be observed. When the door was opened to her the

mother would say, "We no speak English," and shut the door in her face. But she learned a few sentences of Bohemian, and although she made mistakes in pronouncing them, they would laugh at her and invite her in. Now she visits their homes daily, reading the Bible pointing them to Jesus. They are all nominal Catholics. It is characteristic of their race to be set in their ways They live behind a thick crust of ignorance, prejudice and superstition. They have soft hearts underneath and when you once reach them they are true as steel.

One of the Franks was forbidden to come to the school. But he was converted and just as strong in in his Protestantism as his parents in their Catholicism. His mother tried to starve him into terms. He worked in a factory seven miles away, and walked to and from it every night and morning. His parents collected every cent of his wages, and this is their usual way. His mother only gave him a dry crust for breakfast and no dinner. The boy fainted at his work, and his teacher happened to be at the factory at the time. He told her his trouble. Meal tickets were procured for him at once. Mrs. Allison went immediately to his mother and told her what had occurred, and that she was starving her son. The mother prepared a good supper for him, but he said:

"I am not hungry, I have had my supper."

"Where did you get it?"

"I prayed to God, and he fed me."

Another of her Franks was poorly dressed. His employers told him he must have better clothes or they

would discharge him. He had no money. His parents collected his wages. What could he do? He went to God in prayer. The next day a letter was handed him containing nine dollars and a note which read: "Please accept this from a sister in Christ." He took it to his teacher. He did not think he ought to keep it, as he had not earned it."

"But," she said, "Did you not tell me that God knows that you need better clothes?"

"Yes, God knows it, but how did the sister find it out?"

The mission grew and prospered. The saloon keeper thought it was injuring his business and ordered them to vacate that room. They are now trying to raise funds to build a mission house. The lot has been donated. Her class has raised $70 and proposes raising $100. A class of girls has raised $30.

This is the work that will save our nation. Let the Bohemians be made Christians; the Africans, the Chinese, the Germans, the Italians, all be Christianized, and then we will be one great, grand Christian nation.

The believer ever lives in self-nourishing fellowship with God. When you pass a house and see the shutters closed, the doors closed, the gates closed, no children playing in the yard, no smoke rising from the chimney, you say, the master is away. How do you know? Did you go and enquire? No. You know by the evidence. When you pass that same house another day, and see the door standing ajar, the shutters open, the smoke curling up from the chimney, and the children playing in the yard, you say the master is at

home now. Did you go and see? No. Did you enquire? No. How do you know? "I know by the evidence." So when you see the fruit of the Spirit in the heart and life, then you know that the Spirit has taken up his abode. Where love, peace, joy, long suffering, patience, meekness and faith are found, there the Spirit dwells. "Hereby we know that he dwelleth in us, by his Spirit that he hath given us." But the Spirit not only dwells in each individual believer's heart, he also dwells in the Church as Christ's organized body. "Where two or three are gathered together *in my name* there am I in the midst of them." The Apostle John saw Jesus walking in the midst of the seven golden candlesticks, trimming and feeding them with the oil of grace. Christ ever dwells in the midst of his living temple, built up of lively spiritual stones. The true view is this. Each individual believer is a temple in which the Spirit dwells. A number of individuals viewed together form a congregational temple in which the Spirit dwells. A number of denominations viewed together form a national temple, in which the Spirit dwells. All the national temples viewed together form the world's great temple of the true Catholic Church, beautiful, and grand, and glorious, the joy of the whole earth.

III. *Glorious in the extent of her mission.* Ancient cities regarded it as their mission to conquer other cities. Babylon ruled 127 provinces. Rome, by the conquests of the Caesars, became the mistress of the world. When De Toqueville wrote in 1848 not more than one in twenty of our population were in cities.

Now one in four are in cities of the first and second class. The cities are being carried into the country until there are no rural districts. We are fast becoming one vast municipality. The mission of the Church is to make the world one great Christian city. The Savior gave the commission: "Go ye into all the world." It is only at a comparatively recent date the Church has come to appreciate the extent of her mission. Luther called for missionaries to the "Pagans and the Turks" but no response was made. In 1792 William Carey was rebuked when he stood up in a Council in England and plead the cause of missions. An aged elder said: "Young man, you sit down; when God pleases to convert the heathen he will do it without you or me." But the society was organized that sent Carey to India; there are 25 societies now on the British Isles. In the beginning of this century a German professor apologized for sending a missionary to East Friseland. But there are 35 societies on the Continent to-day. When the American Board petitioned the Massachusetts Legislature for a charter in 1810 they met with opposition. A member said: "We have no religion to spare." But the charter was granted and now we have 25 societies at work. In the beginning of this century there were not 10 missionary societies in all Christendom. Now there are more than 100. Then there were not 200 ordained missionaries in the field. Now there are 3,000 ordained missionaries, an army of 30,000 helpers, 12,000 schools with 400,000 pupils, and 3,000,000 native converts, and the Bible is translated into 360 different languages. Not more

than $250,000 annually were contributed to missions then; last year $15,000,000 were given. At the beginning of this century the work was a little streamlet. Now it is a broad and deepening river, carrying us on to the ocean of universal triumph.

When Carey entered India in 1793 he found the people steeped in idolatry, fossilized in their system of caste for thirty centuries, and so degraded that Dean Shiller exclaimed, "Where in all the world can you find such a Satan's burgh as India!" But to-day there are more than 100,000 native converts and thirty societies at work in the field. Dr. Morris entered China in 1807. To-day there are 50,000 Chinese communicants and forty societies on the ground. Dr. Moffit entered South Africa. With their fetish worship and their cannibalistic practices, the people were scarcely regarded as human, and the Dutch settlers excluded them from their houses of worship with this sign over the door: "Dogs and Hottentots not admitted." He wrought fifty-two years in person. Livingstone and Stanley have carried the torch of civilization to the heart of the Dark Continent. "Ethiopia is stretching out her hand to God."

The Church has the means at her command to place the Bible in the hands of every man, woman and child in their own language, within the present century. The ability involves the obligation. The Church has the facilities for preaching the gospel many times to every human being in his own tongue within the present generation. The ability involves the obligation. Let the Church arise and put on her strength!

IV. *Glorious in her protection.* The cities in old time, Rome and Babylon and Tyre and Jerusalem, were surrounded by great and high walls for protection. So God has surrounded his Church by impregnable walls of defence. "Salvation will God appoint for walls and bulwarks." When David looked around about and saw the Amorites, the Perizzites, the Hivites, the Jebusites, the Medes, the Persians, the Egyptians and the Ethiopians, all thirsting for the blood of God's people, all banding together that they might sweep away the Israel of God, and yet *they* lived and prospered, he broke out in this triumphant language:

"They in the Lord that firmly trust, shall be like Zion Hill,
Which at no time can be removed, but standeth ever still.
As round about Jerusalem the mountains stand alway,
The Lord his folk doth compass so, from henceforth and for aye."

For the last six thousand years Satan has been dashing wave after wave against these walls, but as vainly as the wind-swept waves when they lash their foam against the unyielding rock. In the days of Elijah such a great wave was rolled up that after the shock the prophet thought himself alone as the representative of the faithful. But God had reserved for himself seven thousand who had not bowed the knee to Baal. Another great wave was rolled up when that great army of Sennacherib besieged Jerusalem; but the destroying angel went out, and in the morning one hundred and eighty-five thousand were slain. Wave after wave of error, the flood of water from the Devil's mouth, broke upon the walls of the early Church. First came that great wave of Gnosticism, a wild and

extravagant compound of Oriental theosophy, Greek philosophy and Christian ideas; but while it bore down multitudes who were of the world, it broke harmless upon the Church's foundation. Then came that great wave of Manicheism, with its Persian dualism, the eternal conflict of mind and matter, of good and evil; and though it carried down vast numbers who belonged to Satan, it fell harmless at the base of the Church's walls, which were firm as mountains of brass. "All the gates of hell could not prevail against her." The next wave was more formidable. The great Roman Pagan empire, animated by Satan himself, came down upon her like a thundering avalanche, but she shook off the stupendous load as a man shakes off the snow-flakes from his garments. For three centuries great imperial Rome cried: "*Christianos ad leones!*" For three centuries the brutal Coliseum devoured Christ's freemen. For three centuries the stake, the scaffold and the block were busy day and night despatching God's children. For three centuries the horrors of the cross tried God's saints. But Rome Pagan went down and Christianity ascended the throne of the Cæsars. The wave broke harmless at the base of the Church's walls. The next wave that rolled up was the Papacy. For ten centuries she practiced the horrors of the Inquisition. For ten centuries she chased the saints like hunted deer among the Alps and through the low countries, "until every mountain became a monument, every valley saw executions, and every village had its roll of martyrs." For ten centuries she soaked the sods of all Europe with the blood

of God's people and strewed the mountains and valleys with their bones. But this great wave broke and fell harmless at the base of the walls. In the First Reformation, Martin Luther gave the "beast with seven heads and ten horns" a wound unto death, and the Kingdom started on a new career. In Scotland, the wave of Prelacy raged for fifty years; the Cameronian Covenanters were like a rock, upon which the wave was broken.

"The mountains of Scotland, that are hallowed with the prayers, the fasts, and the martyrdom of the righteous; her dungeons that witnessed the sighs, the tears and wrestling of the righteous in behalf of a persecuted church and a covenanted land; the rocky islands of the sea where they were doomed to languish in tribulation for the word of God and for testimony of Jesus Christ; the friendly retreats of foreign lands to which they fled for shelter and from which their prayerful sympathies and tears were wafted homeward by the winds of heaven; the sandy sea-beach, whose rising tide closed its unconscious waters over the struggling, stake-bound members of Christ's mystical body; and the places of public thoroughfare where the heads of a Guthrie, a Cameron and a Warriston withered in the winds, and where the warm and quivering heart of the valiant Hackston was exhibited with derision upon the point of the executioner's knife, a spectacle to the world, and to angels and to men"—these are all ready to give the most convincing testimony to the fact that the Lord Jesus Christ has implanted in the Church an imperishable life, against which the utmost power of men

may rage and dash themselves as vainly as do the wind-swept waves when they lash their foam against the unyielding rocks. "The blood of the martyrs is the seed of the Church." The blood of every martyr, from that of John Huss, the forerunner of the First Reformation, to that of James Renwick, Scotland's last and youthful martyr, only served to cement more firmly the walls of our beloved Zion. The more she was afflicted, the more she grew, while the arrows which her enemies shot at her entered their own hearts.

To-day the double wave of Romanism and Communism is rolling up against Zion's walls. The first means "the Dark Ages." The second means "the abolition of the family, the abolition of the State, the abolition of the Church, the abolition of the inheritance." Infidelity is the master-spirit. But these two swelling waves will soon be broken. "Whosoever shall fall upon this rock shall be broken." The highest possible point to which this flood can reach is "even unto the neck." It can never reach the Church's head. And while the head is above water the body is safe. Courage, then, the day is dawning. The cords of Zion are being lengthened and her stakes strengthened. Soon he whose right it is to reign will take to himself his great power. Soon the angel will fly forth in the midst of heaven, proclaiming: "The sovereignty of this world has become the sovereignty of our Lord and of his Christ." Then will the language of Pope be realized when he said:

"Rise crown'd with light, imperial Salem, rise,
Exalt thy tow'ring head, and lift thine eyes!

See a long race thy spacious courts adorn;
See future sons and daughters, yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
See barbarous nations at thy gates attend,
Walk in the light, and in thy temple bend;
See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabean springs!
For thee Idume's spicy forests blow,
And seeds of gold in Ophir's mountains glow.
See heaven its sparkling portals wide display,
And break upon thee in a flood of day!
No more the rising sun shall gild the morn,
Nor evening Cynthia fill her silver horn;
But lost, dissolved in thy superior rays,
One tide of glory, one unclouded blaze
O'erflows thy courts: the Light himself shall shine
Reveal'd, and God's eternal day be thine!
The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fix'd his word, his saving power remains;
Thy realm forever lasts thine own Messiah reigns!"

CHAPTER XIX.

CHILIASM.

No one familiar with the writings of the New Testament, and especially with the writings of the Apostolic and Ante-Nicene Fathers can be unacquainted with the frequency, force and fervor of the references to the second coming of Christ, which they contain. One verse in every twenty-five, or about 300 verses of the New Testament, speak of the "Coming of the Lord." The ancient creeds have crystallized it in confession. The Nicene and Constantinopolitan councils affirmed, "that he shall come again with glory to judge the quick and the dead, whose kingdom shall have no end." It is an event to which all of Christ's people look forward with joyful hopes and fond anticipations. "O when," writes the seraphic Rutherford, "will we meet? O, how long is it to the dawning of the day? O sweet Jesus, take wide steps! O my Lord, come over mountains at one stride! O my blessed, flee as a roe, or a young hart upon the mountains of separation! O, if he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband! O heavens, move fast! O time, run, run, and hasten the marriage-day; for love is tormented with delays! Look to the east, the day-sky is breaking; think not that Christ loseth time,

or lingereth unsuitably. The Lord's bride will be up and down, above the water, swimming, or under the water sinking, until her lordly and mighty Redeemer and Husband set his head through these skies, and come with his fair court to rid all these pleas, and give them the longed-for inheritance-" All Christians unite in believing that Christ will come to this world a second time without sin unto salvation.

As to the time of his second coming all are not agreed. *Millenarianism*, or *Chiliasm*, is "the doctrine of two resurrections (Rev. xx.), the first, that of the righteous dead at the time of the second advent of Christ, and the second that of the righteous and the wicked at the end of the world, and a personal corporeal reign of Christ between them, for a thousand years, upon the renovated earth."—*Dr. Shedd.*

It is well known that an extraordinary conference of bishops, professors, ministers and brethren met in 1878 in one of the Episcopal churches in the city of New York in the interests of this doctrine. (Others have since been held, but this one is typical of all.) They called themselves "The Prophetic Conference," which was manifestly a misnomer, since their object was not to interpret prophecy, but to ventilate their own individual opinions respecting the doctrine of Chiliasm. "They drew out the thread of their verbosity finer than the staple of their argument." They bravely assumed that a Christian could not help accepting their doctrine, for we are exhorted to watch and pray for his advent, and those exhortations have no meaning except Christ is liable to come at any moment. They forget that

these are God's exhortations, and if God, who knew that Christ was not to come for at least 1800 years after his ascension, could say to his people: "The day of the Lord is at hand." "Watch therefore, for you know neither the day nor the hour wherein the Son of man cometh," then that language was appropriate even on the assumption that those who used it knew that the second advent was not to occur for thousands of years; "for a thousand years are with God as one day, and one day as a thousand years." This Pre-millenarian theory is liable to the following grave objections:

1. The inconsistency of the advocates, and the conflicting conclusions to which they come. They profess to adopt the principle of literal interpretation. The prophecy tells us that the Jews, as a nation, shall be restored to their own land, their temple rebuilt, and all nations subject to their sceptre. This, they say, is literal. But when the prophecy says, all the nations of the earth are to go up to Jerusalem every month, and even on every Sabbath, they tell us it is figurative. There were as many different theories as there were papers read in the conference. According to one, the thousand years will be occupied in judging the righteous; according to another, Christ and his risen and glorified saints are to dwell visibly on the earth and reign for a thousand years; according to another, the risen and glorified saints are to be in heaven, and not on earth, any more than the angels now are; and yet they are to govern the world; according to another, the Bible divides men into three classes: the Gentiles, the Jews, and the Church of God, and the prophecies

relating to the millennium are understood to refer to the relative condition of the Jews and Gentiles in the world, and not to the risen and glorified believers in heaven; according to another, this earth, changed no more by the fires of the last day than it was by the deluge, is to be the bright, blessed and everlasting homestead of men made glorious and immortal in soul and body; and according to another still, there are two heavens, one here and one above; two Jerusalems, both to continue forever, the one on earth the other in heaven; the one made with hands, the other made without hands; both glorious and blessed, but the earthly far inferior to the heavenly; both endless; and men will continue for ever on earth, living and dying, happy but not perfect, needing regeneration and sanctification, and when they die, will be translated to the kingdom which is above.

Surely such inconsistencies and conflicting conclusions, which are the proper fruit of the doctrine, are a fatal objection to it. Surely there is no *terra firma* here. It is an *ignis fatuus*, leading those who follow it they know not whither.

2. It is an essentially Jewish doctrine. The Jews at the time of Christ (who read the prophets with a veil upon their hearts) expected the Messiah to establish a glorious earthly kingdom at Jerusalem (just as Premillenarians do now); that those who had died in the faith should be raised from the dead to share in the blessings of the Messiah's reign; that all nations and peoples on the face of the whole earth should be subject to them; that any nation that did not serve

them should be destroyed; and that all the riches and and honors of the world would be at their disposal. Pre-millenarianism is the outgrowth of the later Jewish idea of the Messiah. "It first appears in the writings of the Judaistic Gnostic, *Cerinthus*, the contemporary and opponent of John. It was a peculiarity of the Jewish-Christian, as distinguished from the Gentile-christian branch of the Church at the close of the first century." Tertullian describes the foundations of the rebuilt Jerusalem as literally carbuncle and sapphire, and its bulwarks crystal; and regards it as literally let down from heaven, according to Rev. xxi., 2, and for confirmation refers to the report, "that in the Parthian war in Judea, a city was observed to be lowered down from the sky every morning, and to disappear as the day advanced. Irenæus cites with approbation from Papius the statement, that there would be vines having ten thousand branches, and each branch ten thousand boughs, and each bough ten thousand shoots, and each shoot ten thousand clusters, and each cluster ten thousand berries, and each berry would yield twenty-five measures of wine."—*Dr. Schedd.*

How striking the resemblance between this and the language of Prof. Lummis, in the "Prophetic Conference!" "The Messianic kingdom would be incomplete, if that good which the Jew anticipated were left out, as, thank God, it will not be. The modern theologian, who, conceiving the kingdom of Jesus, looks upward and views the blue sky and gold and crimson clouds, and the brightness of the resplendent

sun, has a charming picture, even if it be a little ethereal. But to complete its beauty, he needs the hills and valleys, flowing as of old, in the land of Canaan, with milk and honey, the palace-towers of Jerusalem the golden, the white-robed company marching with crowns on their heads, and palms in their hands to strains of celestial music, the opening doors of the royal mansion and the broad table spread with ambrosial viands, fit for the children and the brothers and the sisters of a king, and the seated guests, the patriarchs, and prophets, and all the godly race. No timidity induced by skepticism, within the nominal Church of God or without, shall make me diminish ought of what my Father's legacy warrants me to expect. I shall see the *King* in his glory, and be fellow-heir with Abraham. In company with the meek, I shall possess part of the earth. A humble and unworthy brother of Jesus Christ, I am to have the body of my humiliation made like the body of his glory." The Jews were disappointed and offended because Christ did not come in state and restore the kingdom to Israel, and these Chiliasts will be disappointed in expecting him to set up a literal throne upon Mount Zion and govern the nations in his corporeal presence.

3. It is not and never has been the faith of the Church. An able paper was read by Dr. West before the late conference on "The history of the Pre-millenarian doctrine." Dr. Shedd, in his "History of Christian Doctrine," says, "Millenarianism was never the œcumenical

doctrine of the Church and never entered as an article of faith into any of the creeds."

"Of the Apostolic Fathers, only *Barnabas*, *Hermas*, and *Papius* exhibit in their writings distinct traces of this doctrine, while there are no traces of Chiliasm in the writings of *Clement* of *Rome*, *Ignatius*, *Polycarp*, *Tatian*, *Athenagoras*, and *Theophilus* of *Antioch*." The ecclesiastical authority of the latter being much greater than that of the former, the inference is, "that this tenet was not the received faith of the Church certainly down to the year 150." A further proof of this inference is found in the fact that it does not appear in the so-called *Apostles' creed*. This symbol was not, indeed, drawn up by the apostles, but it is undoubtedly the substance of the short confessions of faith which the catechumens of the Apostolic Church were accustomed to make upon entering the church; so that it is a full statement of what passed for the substance of Christianity with them. But in this symbol there is not the slightest allusion to two resurrections and a corporeal reign of Christ between them. The opposite is taught. Even in the period between the year 150 and 250, "the blooming age of Millenarianism," it does not appear as an article of faith in the Catholic creed. The Nicene and Athanasian creeds condemn it by declaring the true doctrine. During the Middle Ages it can hardly be said to have had any existence as a doctrine. The *Augsburg Confession* will be reckoned good authority. With a view to an amicable arrangement of the religious split that had existed in Germany since 1517, Charles V., as protector

of the Church, had convoked a diet of the empire, to meet at Augsburg, April 8th, 1530, and had required from the Protestants a short statement of the doctrines in which they departed from the Catholic Church. The Elector, John, of Saxony, therefore, in March, called on his Wittenberg theologians, with Luther at their head, to draw up articles of faith to lay before him at Torgau. The commissioned doctors took as a basis, in so far as pure doctrine was concerned, articles that had been agreed to the previous year at conferences held at Marburg and Schwabach. These doctrinal articles supplemented, and with a practical part newly added, were laid before the Elector at Torgau. Melancthon then, taking the Torgau articles as a foundadation, and with the advice of various Protestant theologians, composed the document which he first called an apology, but which in the diet itself took the name of the *Augsburg Confession*. This confession represents the attainments of the Church at the First Reformation. It condemns Chiliasm in conjunction with the doctrine of a limited future punishment; both tenets being held by the Anabaptists of that day: "Damnant Anabaptistas, qui sentiunt hominibus damnatis ac diabolis finem poenarum futurum esse. Damnant et alois, qui spargunt Judiacas opiniones, quod ante resurrectionem mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis."

"*The Thirty-nine Articles* of the Church of England are the articles of religion which were agreed upon by the archbishops and bishops of both provinces, and the whole clergy in the convocation held in London in

the 4th year of Elizabeth, 1562, under Archbishop Parker." They have been described as "containing a whole body of divinity." To have a clear view of the history of these important articles, we must go back to the promulgation of the original ones, forty-two in number, in the reign of Edward VI. The council appointed by the will of Henry VIII., to conduct the government during the king's minority, was for the most part favorably disposed towards the Reformed opinions, and the management of church affairs devolved almost entirely upon Archbishop Cranmer. In the year 1546, an act of Parliament was passed, empowering the king to appoint a commission of 32 persons to make ecclesiastical laws. Under this act, a commission of 8 bishops, 8 divines, 8 civilians, and 8 lawyers, (amongst whom were Cranmer, Ridley, Coverdale, Hooper, Leory, Peter Martyr, Justice Hales, &c.,) was appointed in 1551, and one of the first acts was to draw up a code of articles of faith. These were forty-two in number, and were set forth by the king's authority in 1553. They are known as the *confession* of Edward VI. From these the *Thirty-nine Articles* were drawn. Here it is condemned in nearly the same terms as in the Augsburg Confession. "Qui millenariorum fabulam revocare conantur, sacris literis adversantur, et in Judaica deliramenta sese praecipitant." The Helvetic confessions, that of Basel, 1530, and Bullinger, Expositio Simplex, 1566; the Tetrapolitan confessions, 1531; the Gallic Confession, 1575; the Belgic Confession, 1559, guard the statement respecting the second advent of Christ, by teaching that the time

of its occurrence is unknown to all created beings, and that it will not take place *until the number of the elect is completed.* The Assembly of divines at Westminster was called by the Long Parliament to meet in the chapel of Henry VII. on July 1, 1643.

This Assembly represents the attainments of the Church in the Second Reformation. It declared that Christ "shall come again at the *last day* in great power, and in full manifestations of his own glory, and of his Father's, with all his holy angels, with a shout, with the voice of the archangel and with the trump of God, to judge the world in righteousness." This is the last free General Assembly the Church has had, and by its decisions we are bound until we get another. The Supreme Court of the United States is the ultimate and final appeal in civil matters. This supreme judicature of the Church is the ultimate and final appeal in ecclesiastical matters, until such another General Assembly convenes.

IV. *It disparages the Gospel.* Prof. Kellogg read a paper before the late Conference in which he labors to prove that it is not the mission of the Gospel to convert the world, but simply "to bear witness." He tells us the nations will not be converted by the Gospel, but by a stupendous display of divine wrath upon all the apostate and ungodly. Does the Doctor not know that wrath never converted a single soul, and never will? Does he not know that Pharaoh and the Egyptians were hardened by the ten plagues sent upon them? Does he forget that the Jews were made more obstinate and rebellious by the tribulations,

lamentations and war sent upon them in the destruction of Jerusalem? Does he not remember that crime in every revolting form bloomed and blossomed and bore fruit in Paris during the Reign of Terror? Judgments tend to harden rather than to convert. The Doctor grants that the Gospel has and will convert God's chosen people. And well he may, in view of the divine testimony: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it." "The law of the Lord is perfect, *converting* the soul." Now it stands to reason, that what will affect one mind and heart in a certain state, will affect a multitude in the same condition. Given the same soil, the same seed, the same season, and the same Almighty Spirit to bless, and there is no reason for setting limits on the results. Give me a single coal of fire, and the building will soon be in flames. Give me the word of God, the Holy Spirit to bless, and a voice to publish it, and the whole world will soon be converted. Give me the power to create one world, and soon I will fill space with revolving planets. Give me the power to create one bird, and soon all the forests will be resonant with winged songsters. Give me the power to make one diamond, and soon my wealth will surpass that of Golconda. Give this Word, which is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and intents of the heart, power to convert one soul, and soon all the world will be converted to

Christ. Ask Jonah if the word of God has this power, and he will point you to Nineveh, kneeling in sackcloth and ashes. Ask the Apostles if the Gospel will convert, and they will say, Behold three thousand converted in one day. Ask Martin Luther if the Gospel is the power of God unto salvation, and he will say, Behold all Germany hanging on my lips like bees in a swarm. Ask the missionaries in India to-day if it has pleased God by the foolishness of preaching to save them that believe, and they will say, Behold the thousands flocking to the Cross daily, a nation born at once. This is but the falling of the first autumnal leaves; soon the more copious outpouring of the Holy Spirit will come, converting the Jews, bringing in the fulness of the Gentiles, and establishing Christ's kingdom of blessedness, righteousness, and peace, from sea to sea, and from the river unto the utmost ends of the earth.

It is an old maxim in divinity, that *doctrines are not to be built upon prophetic or symbolic scripture. Pre-Millennialism*, however, *is one entire product of the reverse of this principle.* Its rests upon the theory of two resurrections, one of the righteous dead before the millennium, and the other of the wicked dead after the millennium, and these two pillars find footing in Rev. 20: 4-7. If this foundation will not bear the test, the pillars sink in the quicksands and the superstructure goes to ruin. As a preface to our remarks upon this passage we quote from Bishop Wadsworth's Lectures on the Apocalypse. "First let it be observed that the words are not spoken of the bodies of the

saints but of their souls. 'I saw the souls of them who had been beheaded for the witness of Jesus.' This must be carefully borne in mind, because the error of the Millennarians is mainly due to a neglect of this distinction. They imagine a bodily resurrection, whereas St. John speaks of a spirtual one. Secondly, it is not said in the original that their souls lived again, but that they lived and reigned with Christ. It is clear, then, that what is here said, is spoken not of a corporeal, but of a spiritual resurrection. Thirdly, it is not said that Christ reigns with the saints, but that they reign with him. He is in heaven, and will there remain until he come to judge, when all true believers will be caught up to meet him in the air. Therefore, what is here said is spoken not of an earthly but of a heavenly resurrection. And what now is the spiritual resurrection of a Christian? Our natural condition is one of death. By nature we are spiritually dead; but Christ, who is the Prince of life, hath quickened us who are dead in trespasses and sins. Therefore, our first or spiritual resurrection is our death to sin, and new birth into righteousness—is our engrafting into the true vine—our incorporation into the body of Christ." The *first resurrection* here is a resurrection of character—it is regeneration—it is the new birth; the second resurrection is a general and final resurrection of both the just and the unjust. In the following exposition we tread in the pathway of Dr. Brown in his "Second Advent."

1. In this passage we have the first Resurrection and the second; the first Death and the second; and in

both cases there is a contrast. If, as Pre-Millennarians tell us, the first resurrection must be literal because the second, is then the *second death* must be a literal sundering of soul and body, because the first is. This no one admits. If the resurrection means the raising and glorifying of the bodies of the redeemed, what is the propriety of saying "upon them the second death shall have no power?" It is superfluous information. But if it be a resurrection of character then the declaration is pregnant with meaning.

2. There are two classes here, those who have part in the first resurrection, and those who are under the power of the second death. What will become of the myriads in flesh and blood who will people the earth during the millennium? They cannot have part in the first resurrection, Pre-millennarians tell us, for that is past. They must all go down to the second death. Will we accept such a conclusion?

3. If it be a literal resurrection and glorification of Christ's people, why say "they will reign with Christ a thousand years," when we are so often assured elsewhere that after the resurrection they shall reign with him forever and ever.

4. If the first resurrection means the literal resurrection of Christ's people before the millennium, then "the rest of the dead lived not again until the thousand years were finished," must mean the resurrection of all the wicked immediately after the millennuim. But have we any resurrection immediately after the millennium? None at all. The "little season" follows, (which Bengel says must be at least 111 years, per-

haps several centuries). They tell us that this little season will be occupied in raising the wicked dead, and that those passages which tell us of Satan's being let loose to deceive the nations, and gather them together to battle, Gog and Magog, to compass the camp of the saints—all this means the wicked shall be raised out of their graves. Is the Spirit accustomed to wasting words and figures in this manner?

5. In connection with the first resurrection it is not said "the seas, death and the graves gave up the dead that were in them," which proves that it is not a literal resurrection. In connection wtth the final resurrection it is said that the seas, death and the graves gave up the dead that were in them, which proves that it is the general resurrection of both the just and the unjust.

6. This is a martyr scene. "I saw thrones and they sat upon them and judgment was given unto them." Who sat upon the thrones? First class, "I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God." Second class, "I saw the souls of them which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." What two classes of martyrs are here? In the 6th chapter John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' And it was said unto them, that they should rest yet for a little season, until their fellow servants also, and

their brethren, that should be killed as they were, should be fulfilled." There one class of martyrs appears and another class is promised. Here we have both the class that appeared there, and the class that was promised. Who are they? "*Beheading*, a well-known Roman mode of putting to an ignominious death, is mentioned here, merely to denote the *Roman* authority by whom they were slain, in the Pagan and unbroken period of the empire." All the martyrs of Jesus under the *Pagan* persecuttons are embraced in the first class. The Papacy is the beast. All who suffer martyrdom under Papal Rome are embraced in the second class. The passage is utterly inadequate to express the resurrection of the whole church of God bodily from the grave, for it only embraces the martyrs under Pagan and Papal Rome. It is a figurative resurrection, like that of the two witnesses. "After three days and a half, the spirit of life from God entered into them, and they stood upon their feet;" or the bringing in of the Jews. "After two days will he revive us; in the third day he will raise us up, and we will live in his sight." John Huss, before his death, anticipated the day when, "awaking from among the dead, and rising from his grave, he would leap with great joy." Mr. Elliot mentions that a medal exists, representing Huss at the stake, and with this legend round it: "When a hundred years shall have revolved, ye shall answer to God and to me." He also refers to a brief addressed by Pope Adrian, in 1533, to the Diet at Nurenburg, containing these words: "The heretics,

Huss and Jerome, are now alive again in the person of Martin Luther." This is the first resurrection.

7. The *Judgment* given them proves it to be a figurative resurrection. They are raised to be avenged upon their enemies. Paul is raised to get vengeance upon his enemies. Then Nero must be raised to suffer the vengeance. If Ignatius is raised to receive judgment, Trajan also that his "blood may be avenged upon him." If Justin and Polycarp, and the blessed martyrs of Lyons and Vienne, the mild and lauded Marcus Antoninus also, to be confronted in this "Judicial," "blood-avenging" resurrection. If the seventy thousand Huguenots who were slaughtered in three days in Paris, then also the *Guises* and the Pope of Rome who had Te Deums sung in honor of the massacre. If the 18,000 Covenanters who suffered in Scotland during those twenty-eight years of persecution, then Charles II., James II., Lauderdale, Claverhouse and all that blood-stained band also, that they may be avenged upon their enemies. But no, they tell us the wicked will not be raised until the last day. Then the saints will not be raised until the last day. Another objection to Pre-Millenarianism is:

V. *It invades the office and work of the Holy Spirit.* Rev. Parsons calls the period from Pentecost to the millennium "The age of the Paraclete." And within this period alone he is to work. "Evidently we have a period or dispensation for his official action here, which is to end." . . ."If this dispensation is for the conversion of the whole world to Christ, then for 1,800 years, any one can see, it has been a stupendous fail-

ure." . . ."There are many large and precious promises for the age to follow, but in that the Spirit has no agency." Could anything more dishonoring to the Holy Ghost have been written? Is it not doing despite to the Spirit of Grace? It was the province of the Holy Spirit to bring the cosmos out of the chaos. And I suppose, according to the reasoning of this learned divine that because three-fourths of the earth's surface is covered with water, and because there are many destructive volcanos and barren wildernesses, and low, sour, festering marshes, that therefore his work is a failure. It is the province of the Holy Spirit to apply the work of Christ to his people, and because few have been saved as yet, that the purpose of God, according to election might stand, his work is a failure. Such a declaration amounts to blasphemy against the Holy Spirit. The office and work of the Spirit is as much a fact as the office and work of Christ. And hence the Savior said: "It is expedient that I go away, for if I go not away, the Comforter will not come, but if I go away I will send him unto you." "He shall glorify me, for he shall receive of mine, and shall show it unto you." "I will pray the Father and he will send you another Comforter, that he may abide with you forever, even the Spirit of truth. The Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things." The Savior must go to heaven and intercede for the Spirit, else he will not be given to his people. The intercession of Christ and the outpouring of the Spirit are connected in the economy of redemption as cause and effect. As long as

the first continues the second will continue and no longer. The Savior's intercession will be eternal; but for *saving purposes* it will cease at his second coming, and then the Holy Spirit will cease being poured out for *saving purposes.* In Heb. ix: 12, 24-28, Paul represents the two advents of Christ as standing at the extremities of his mediatorial work, while the intercession stretches from one to the other, and occupies the whole intervening period. Each of these three things is termed an "appearing"—and each is said to be done *once.* Thus "*once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself." "By his own blood he entered in *once* into the holy place—into heaven itself, now to appear in the presence of God for us." "And unto them that look for him shall he appear the second time, (once for all) without sin unto salvation." The first and the last appearances are to us. The intermediate is to God for us. The intermediate appearance—"in the presence of God for us," carries into effect the work of his first appearance to us, and prepares the way for the second. As he appeared the first time "to put away sin by the sacrifice of himself," so he will appear the second time "without sin unto salvation." *Dr. Brown,* "*Second Advent.*" Now, as the second coming is here represented as *crowning the whole purpose of the first*, it is plain that the intercession, which is a continual pleading upon the merit of his death, must be over, for all saving purposes, before he comes. Even Joseph Perry says: "I cannot believe that the Lord Jesus Christ will come down from heaven, and leave that great work of

his intercession, now at God's right hand, until the whole number of God's elect, among Jews and Gentiles, are converted, and the mystical body of Christ is completed; and if so, where is there any room for conversion work to go on after that? It is admitted on all hands that the whole application of Christ's work in the flesh, is accomplished in every one of his people, from first to last, by the agency of the Spirit communicated by his continual intercession. The mission of the Holy Spirit is to regenerate and sanctify the people of God. Over and over he is said 'to dwell in them,' signifying that he produces in them holy desires, and emotions and purposes." This work is peculiar to God the Holy Ghost, and can not be performed by another. If the office and work of the Holy Spirit are necessary to convert one soul, then they are necessary to convert every soul contemplated in the covenant of redemption. "If Christ should leave his work of intercession in heaven and come to reign upon earth, the Holy Spirit would withdraw; the channels of grace would all be dried up; the mission of the scriptures in convincing and converting sinners would be exhausted; the sealing ordinances of baptism and the Lord's supper would be interdicted, and there would be no possibility of another sinner coming to Jesus Christ."

Pre-millennarians set aside all these facts with the blasphemous declaration, that "for the last 1,800 years the work of the Holy Spirit has been a stupendous failure." On the day of Pentecost he descended in the form of cloven tongues of fire, and converted three thousand. Did that look like failure? When Christ-

ianity ascended the throne of the Cæsars, in the days of Constantine, "it expelled cruelty; it crushed passion; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beatitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a Purity of which men had despaired, and of a Meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizons of the race. And while it thus evolved the idea of Humanity as a common brotherhood, even where its tidings were *not* believed—all over the world, where ever its tidings were believed, it cleansed the life, and elevated the soul of each individual man. And in all lands where it molded the characters of its true believers, it created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who heralded its advent had also whispered to every

depressed and despairing sufferer among the sons of men, 'Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.'"—*Canon Farrar*, "*Life of Christ.*" Does this look like failure?

When God spake the word, Martin Luther drew the sword of the Spirit and gave the beast a wound unto death, awakened the people from the sleep of ages, introduced the new world of modern history, and the stupendous career of progression, liberty and civilization which has ensued from it. Did that look like failure? The torch of truth which issued from the cabin of the Mayflower in 1620, and was planted by the pilgrims upon Plymouth Rock as a beacon-light for all nations, soon flamed from the heights of the Allegheny and Rocky mountains, illuminating a nation whose territory is larger than Cæsar ever ruled, the intensity of its light making the nation for shame to break the shackles of four millions of slaves, and is now consecrating our nation to the conservation of civil and religious freedom. Does that look like failure? To-day the gospel trumpet is sounding from the rock-bound coast of the Pacific to the Fegee Islands, from the heights of the Himalayas to the valley of the Ganges, from the mountains of the Moon in the heart of Africa, to Egypt's rich valley of the Ni e, from the walls of China and Japan to the ice-bound mountains of the Tundra, from the snow-capped alps of the Pyrenees to the Acropolis and Colosseum. The sun never sets upon those who have been gladdened with the good news of salvation. Through the two great arms

of the British and American Bible Societies the Holy Spirit is scattering the leaves of the tree of life which are for the healing of the nations, so that to-day there are 450,000,000 professing Christians in the world. Does that look like failure? Why do these brethren paralyze christian effort by telling us the work of the Spirit is a failure, and the present means are not sufficient to convert the world? As Moses said to the children of Reuben, who sued for an inheritance beyond Jordan: "Wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them?" Presently that promise, "I will pour out my spirit upon all flesh," will be fulfilled. And when the time to "favor Zion comes, even the set time," it will be seen that it needed but the agencies of the *present dispensation* to be brought into full play to accomplish all that is promised; and "then will it appear what a mine of wealth, and what a magazine of power for the spiritual recovery of a diseased world, were in possession of the church's head, and were all along the dowry of his people." Then will be seen what Christ *can do* by his *word* and *Spirit*. Then will "all the missionary principle and energy of the Church evolve themselves even to their own astonishment, and the majestic steps in Providence will startle men from their stupid slumbers, awing their spirits, and constraining their attention to long-despised truths." Then will the knowledge of the Lord cover the earth as the waters cover the sea.

"How fair the daughter of Jerusalem then!
How glorious from Zion's hill she looked!

> Cloth'd with the sun, and in her train the moon,
> And on her head a coronet of stars;
> And girdling round her waist with heavenly grace
> The bow of mercy bright; and in her hand
> Immanuel's cross, her sceptre and her hope."

When this consummation shall have been reached, the saints will proclaim from every mountain top, and through every valley: "The Spirit's work is not a failure."

VI. *It is based upon a false conception of the Messianic kingdom.* Prof Lummis told us, that the kingdom of heaven had not yet come, that the little stone had not yet been cut out of the mountain without hands. "The clang of the stone striking at the feet of the huge image has not yet been heard; the crumbling of dynasties, and the sweeping away of their debris as with the breath of a tempest, has not yet been seen. 'Thy kingdom come, thy will be done on earth as it is in heaven,' alone constitutes a divine prayer. Has it been answered? If so, it need not be our prayer longer." What will the Professor do with the declarations of John the Baptist? "The kingdom of heaven is at hand." How could the kingdom of heaven be said to be at hand then, if 1,800 years have gone, and it is still not here? Did not our Lord go from village to village preaching the kingdom of heaven? Did he not answer Pilate: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world?" Did not the Apostles testify everywhere "the kingdom of God?" Was it not their business to exhort all men to seek first the kingdom of God, and to receive the Lord Jesus Christ as the anointed and

predicted Messiah, and to love, trust, obey and worship him? Were they not, on this account, accused of "acting contrary to the decrees of Cæsar, saying that there is another king, one Jesus?" Every believer receives Christ as his king. Those who receive him in sincerity constitute his kingdom, in the sense in which the loyal subjects of an earthly sovereign constitute his kingdom. Those who profess allegiance to Christ as king, constitute his visible kingdom upon earth. Pre-millenarians are far astray when they tell us that Christ has not yet received his kingdom. According to prophecy, he is now "a priest upon his throne." John saw him standing in the midst of the throne, a lamb as it had been slain. He has the key of David. He openeth and no man shutteth; and shutteth and no man openeth. This kingdom, as already in being, commencing formally on his ascension to the right hand of God, will continue unchanged, both in character and form, till the final judgment. It has already passed through a variety of stages. It had its twilight period in the patriarchal and Jewish age. Then it was "fair as the moon." "All the grace that ever was put forth before the Redeemer's death, was given *on the credit* of it. It being to the divine mind infallibly certain, from the foundation of the world, that at the appointed time Christ would suffer, it was held as done and accepted in the court of heaven, and authority was given from the very first to extend salvation to as many of his people as should live before the incarnation; in other words, to bring all the mediatorial offices into play, through the Spirit's agency, from the very date

of the fall. When, however, the great sacrifice was actually offered before the Majesty on high, it was actually accepted, his title to save was formally recognized, and himself formally installed in office. 'The Holy Ghost was then given because that Jesus was now glorified'—given now for the first time, not actually but formally, having its legal ground now for the first time palpably laid in the finished and accepted work of the blessed Surety. From the time of its formal inauguration to the present, it has been enjoying the full light of the gospel day." It is clear as the sun. Presently the kingdom of stone will smite the beast, the false prophet, and apostate christendom, and itself become a great mountain and fill the whole earth. Then it will be terrible as an army with banners. That is the millennium. Then iniquity shall, as ashamed, hide its head. But the tares and the wheat grow together till the harvest. Righteousness shall triumph over wickedness for a thousand years, but not exterminate it. The kingdom will continue unchanged until the end of the world.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father," *i. e.*, not only give an account of his stewardship, present the kingdom to the Father for the purpose of judicial investigation, but bring it to an end in its present form. "But while there will be a change of form, and a termination of not a few things now going on in, and now characterizing the kingdom; while the mode of administration may change at the resurrection and final judgment, the King and his kingdom will remain the

same. "Christ will continue the Lamb upon the throne. "His mediatorial person will be the eternal seat of Divine manifestation; the medium of communication between the Unseen One and all heaven, and the very prop of the eternal system. He will ever be the eternal and immutable head of his glorified body."

VII. *It is expressly said in Scripture that the Heavens must receive him*, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Whether we understand the "restitution" here meant of a *moral* or a *physical* restitution or *both*, considered as the burden of all Old Testament prophecy, and requiring complete accomplishment ere Christ can come, the words of the Apostle are clearly subversive of *a millennial state after Christ comes.* "If but one soul should be converted after Christ's descension from heaven, then must he come before the restitution of all things, which is quite contrary to the text; because the heaven must receive him, or retain him *until* then." The Church will be absolutely complete at Christ's coming. "But each party in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." The federal head is the first fruits; all who are federally related to him (the full harvest of them) at his coming. "Christ also loved the Church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." . . "To the end he may establish your

hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." "In these passages we have, the absolute *completeness* of the Church at Christ's coming; the spotless *purity* in which it will be presented "as a chaste virgin" to Christ; the resplendent *glory* in which, as "the bride, the Lamb's wife," she shall then be "adorned for her husband;" the *praise* that will redound from such a spectacle to the Redeemer himself; the rapturous *adoration* of him which it will kindle, and the ineffable *complacency* with which the whole will be regarded by "God, even the Father." This is the restitution of all things, at which Christ will come again." —*Dr. Brown.* When this grand temple of mercy, which the Lord Jesus Christ has been erecting through the ages for his own eternal abode shall have been completed, when the last living stone shall have been built into its walls, then will the New Testament Zerubbabel bring forth the head-stone of the corner, and lay it amid the shoutings of a jubilant universe: "Grace, grace, unto it!"

VIII. *The changes that are to take place in the physical world* are entirely inconsistent with the pre-millennial theory. 2 Peter: iii, 7, 10-13; Rev., xx: 11, and Rev. xxi:1, describe a conflagration to take place when Christ appears the second time, which it is utterly inconceivable should occur before the millennium. Turn to the description of the world's condition in the latter day. Earth and sea are precisely where they were and what they were; not a place disappears, not a feature of any thing is changed. Not to speak of

Assyria and Egypt, Elam and Shinar, Pathros and Cush, Hamath and the islands of the sea—the borders of Palestine are given with the minutest geographical and topographical precision, as if nothing had happened to disturb them. Mount Zion is still the mount it ever was; and Engedi, and En-eglaim, and "the way of Hethlon, as men go to Zedad," and Gilead, and Jordan, and the waters of strife in Kadish and the Great Sea, and every place as it was. Nay, what may be called the meteorological features of every country remain precisely as before. Any nation of the earth not coming up to Jerusalem to worship, upon them is to be no *rain*. But, "whereas, the family of Egypt have no rain"—their land being watered by the bounteous Nile—some other plague is to visit them. "If the family of Egypt go not up, that have no rain, there shall be the plague, wherewith the Lord shall smite the heathen," etc. Not only will the physical condition of the earth, and all that contributes to make or keep it what it is, be unaffected, but the inhabitants likewise. We find Jews and Gentiles transacting their affairs, secular and religious, precisely as before, and without the briefest interruption. How are we to reconcile these facts with the conflagration spoken of by Peter and John—the heavens shall be on fire, the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up, when Christ comes?

We have presented a few of the leading objections to pre-millennialism. Some may think it an idle task. "Some may think it of small consequence whether this

system be true or false; but no one who will intelligently survey its nature and bearings can be of that opinion. Pre-millennialism is no barren speculation—useless though true, and innocuous though false. It is a school of Scripture interpretations; it impinges upon and affects some of the most commanding points of the Christian faith; and when suffered to work its own unimpeded way, it stops not till it has pervaded with its own genius the entire system of one's theology and the whole tone of his spiritual character, constructing, I had almost said, a world of its own; so that, holding the same faith and cherishing the same fundamental hopes as other Christians, he yet sees things through a medium of his own, and finds everything instinct with the life which this doctrine has generated within him."—*Dr. Brown*, "*Second Advent.*" Such a system should be shunned. "Avoid it, pass not by it; turn from it and pass away."

CHAPTER XX.

THE MILLENNIUM.

Rev. 20:4.—"And they lived and reigned with Christ a thousand years."

In the previous part of this book the vision of the seer is occupied with the opening of seals, the pouring out of vials, the blasting of trumpets, all of which brought blood, and fire, and vapor of smoke, misery, lamentations and woe upon the human family. Now the scene changes, and a thousand years of rest and prosperity ensue. This rest period is introduced by the binding of Satan. What is meant by binding Satan? Are we to suppose that a literal angel will descend from heaven with a literal chain in his hand and will lay hold on a literal dragon and bind him, and with a literal key will unlock a literal bottomless pit and cast him into it, shut him up and set a literal seal upon him? Such literalism would not well explain the opening of the pit in the ninth chapter. This is figurative language, referring to Satan's loss of power and the restraints put upon him. Is it a total cessation of Satanic influence? No, for there will be sinners in the world then, and "he that committeth sin is of the devil"—*i. e.*, is actuated by him in all the sin which he cherishes and commits. Christ has conquered Satan on the field of law, but not on the field of fact. Satan will not be stripped of all his power

until the judgment. "The last enemy that shall be destroyed is death." And so long as Satan has power, and so long as there is a sinner on the earth for him to actuate, his influence will not wholly cease. What, then, does his binding mean? It means the destruction of his party on the earth, bringing to an end all his organized opposition to the church. Here we tread in the pathway of Dr. Brown in his great work, "The Second Advent." In chapter 2, it is said of Pergamos, that "Satan's seat," or "throne was there," and that "there Satan dwelt." This certainly refers to the powerful party which Satan had in that place, and the *dominant influence* which, through them, he exercised in opposition to the gospel. Then the *unseating* or *dethroning* of Satan in Pergamos, his banishment from "where he dwelt," would not mean the total cessation of his influence in that city, but just the destruction of the party which represented him, and did his work in opposing the gospel there. In chapter 12:7-12, we have a graphic description of the conflict between Rome pagan and the Church. Whatever we may say respecting Milton's unseen battle-fields, and the fierce conflict between Christ and his angels and Satan and his angels, this conflict is between Rome pagan and the Church.

1. Christ is represented by the Church, and Satan by the Roman pagan empire.

2. When Satan was cast out, neither was place found any more in heaven for him, it does not mean a total cessation of his influence, but only the destruction of his party.

3. When a loud voice proclaimed that *salvation* had come, it does not mean that salvation was never known in the world prior to that time, but simply the ascendency of Christ's party, Christianity ascending the throne of the Cæsars and becoming the dominant influence.

4. The phraseology here is the same as in the twentieth chapter, only less grand. "The great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world."

5. When "he was cast out into the earth," it does not mean that he went to the individuals to try to destroy their souls. It means that since his paganistic party had been dissolved he betook himself to the provinces to try to form a new party.

6. This casting out of Satan was accomplished by the saints. "They overcame him by the blood of the Lamb, and by the word of their testimony." The casting out of Satan means the overthrow of his party when Rome pagan became Christian.

In the thirteenth chapter we have the beast having seven heads—the seven-hilled city of Rome; and ten horns—the ten kingdoms of Europe. This beast received its power from Satan. Satan turns Christian to destroy Christianity. He betrays it with a kiss. This is that heaven-blaspheming, Christ-dishonoring, and soul-destroying system that wore out the saints for ten long centuries, strewing the mountains and valleys of Europe with the bodies, and soaking her sods with the blood of the martyred. It is *popery*. To-day it is a marvelous power. A writer in the *Nineteenth Century* for January, 1888, says: "The Pope is the re-

ligious head of 225,000,000, who form the larger part of the modern democracy. As a matter of fact the civil powers of the world are for the most part in direct relations with the Holy See. All the great States of the Continent accredit embassadors or ministers to the Vatican. Fifteen different Governments treat diplomatically with the Pope, and even distant China and Japan desire to establish relations with him." In the nineteenth chapter the decisive conflict between this beast and the Church is depicted, in which the latter gains a signal victory over the former, and casts him alive into the lake of fire burning with brimstone—*i. e.*, completely annihilates Satan's party. In the sixth book of "Paradise Lost," Milton describes the battle between Michael and his angels and Satan and his angels. Millions of spirits are on either side. All day long the conflict rages. Night closes upon them. Although Satan is worsted, neither is finally victorious. On the second day the legions of darkness bring out horrible engines and hurl chain-shot into the ranks of heaven. The bright angels pluck up mountains and overwhelm the forces and the machines of Satan. The day closes with the forces on both sides resting on their arms. On the third day the Messiah appears, riding in his chariot of fire.

> "Under his burning wheels,
> The steadfast empyean shook throughout."

He drove upon his impious foes. He rode "o'er shields and helms and helmed heads." He "drove them before him to the bounds aud crystal walls of heaven"—"headlong themselves they threw down from

the verge of heaven; eternal wrath burnt after them to the bottomless pit."

The forces of evil are arrayed against the sacramental host in our country. The shock of the first day's battle was felt in 1861 in the War of the Rebellion. The second day's battle is now going on over the liquor traffic, Sabbath desecration, speedy and easy divorce, etc. Though armed "with mountains, as with weapons," the battle has been a "drawn one." The third day will reveal the Prince Messiah. He must bear the glory of victory.

"Two days are, therefore, past, the third is thine;
For thee I have ordained it; and thus far
Have suffer'd, that the glory may be thine
Of ending this great war, since none but thou
Can end it. Into thee such virtue and grace
Immense I have transfused, that all may know
In heaven and hell thy power above compare:
And this perverse commotion govern'd thus,
To manifest thee worthiest to be Heir
Of all things; to be Heir and to be King
By sacred sanction, thy deserved right.
Go, then, thou Mightiest, in thy Father's might,
Ascend my chariot, guide the rapid wheels
That shake heaven's basis, bring forth all my war,
My bow and thunder; my almighty arms
Gird on, and sword upon thy puissant thigh;
Pursue these sons of darkness, drive them out
From all heaven's bounds into the utter deep;
There let them learn, as likes them, to despise
God, and Messiah, his anointed King."

This is the binding of Satan. It is done by the saints. Satan is the strong man occupying the house of this world. Christ is the stronger than he. Through the instrumentality of his church Christ binds Satan

and spoils his goods. As soon as the strong man is bound the stronger has possession. This is the Millennium. "During the Millennium the cause of Christ shall carry it everywhere, and Satan shall be allowed no lodgment in any spot on the globe to form a public party in opposition to Christ; in this sense, *his trade will be at an end;* representatives and tools for doing his work, he will have none; as if men should wonder where he was, and go in search of him, but find him nowhere; he has been swept off the stage." (See Dr. Brown on "Second Advent.")

WHAT IS THE MILLENNIUM?

I. *It is not a state of unmixed righteousness.* Premillennarians say, It will be a period of sinless perfection. "There shall be no more sin. All the then inhabitants of the earth shall be holy. All shall love God, and serve God, so that his will shall then be done on earth as it is in heaven." And they appeal for proof to the parable of the *tares*. "The tares must be removed previous and preparatory to the millennium. The season of the removal of the tares is the harvest. The harvest is the period of the Lord's coming with the holy angels. Consequently the Lord's coming must be previous and preparatory to the Millennium." On this we remark:

1. The parables span the whole interval between Christ's coming to put away sin, and his second coming to judge the world.

2. The parables present all the different phases of Christ's kingdom throughout this period. "The parable of the *Sower* teaches who are the genuine subjects

of the kingdom; the parables of the *Treasure* and of the *Pearl* teach the priceless value of the blessings of his kingdom; the parables of the *Mustard seed* and of the *Leaven* teach its progressive advancement in the world; while the parables of the *Tares* and of the *Net* teach of the present mixture, and the future *absolute separation* of the righteous and the wicked in the kingdom." Now, as the *growing* character of the kingdom, taught by the "mustard seed," and the *penetrating* and *assimilating* character, taught by the "leaven," go on "till the whole (earth) is leavened," and all the world have been brought to lodge in the branches of the mighty tree of life, these parables must, of course, take in the Millennium, if there is to be one at all.

3. The separation of the tares from the wheat is *absolute* and *final*. The tares (wicked) are to be gathered into bundles and burned. Nothing more is ever heard of them. Their doom is fixed and eternal. The righteous shine forth as the sun in the kingdom of the Father eternally.

II. *It is not a revival of Jewish peculiarities.* Says Mr. Fry, "Zion and Jerusalem are to be the great source of spiritual blessedness to the whole world. This 'City of Jehovah' is represented as the grand center and emporium of civil and religious power, whither all nations resort for their laws and government. All the various offerings of the Levitical economy, not only 'peace-offerings,' and 'meat-offerings,' but 'burnt-offerings,' 'trespass-offerings,' and 'sin-offerings' are enjoined." Mr. H. Bonar exclaims: "Why should not the *temple*, the *worship*, the *rites*, the *sacrifices*, be al-

lowed to point to the Lamb that was slain in the Millennial age, if such be the purpose of the Father? How *needful* will such retrospection be then, especially to Israel? How needful, when dwelling in the blaze of a triumphant Messiah's glory, to have ever before them some memorial of the cross, *some palpable record of the humbled Jesus*, some visible exposition of his sin-bearing work (*i. e.*, by the sacrificing of beasts, as of old), in virtue of which they have been forgiven, and saved, and loved?" On this we observe:

1. Such literalism is wholly untenable. The *law* is to go forth of Zion, and the *word* of the Lord from Jerusalem. According to them this *law* and *word* refer to *new revelations* of the Divine will, to be made at the Messiah's second coming. What then becomes of Christianity's *law*, its *word* of the Lord, its New Testament? It is not here at all. It is yet to come. What Christian can accept such a doctrine? More: The Gentile nations shall go up to Jerusalem "from year to year," and "from one new moon to another," yea, "from one Sabbath to another." This is physically impossible.

2. It is expressly declared that Christ has abolished the law of commandments contained in ordinances, and has broken down the middle wall of partition, between Jew and Gentile, and that "in every place" "the true worshipers shall worship the Father in Spirit and and in truth."

3. It is putting a stumbling block in the way of the Jews, to admit that the restoration of sacrifices, after they have been done away in Christ, can be in accord-

ance with the will of God. These rites and ceremonies were a burden, which neither they nor their fathers could bear. These weak and beggarly elements could not make the comers thereunto perfect. "And a most loathsome work do they perform, both to God and man, that dig up the ceremonies out of that grave where Jesus Christ buried them more than eighteen hundred years ago."

4. It is contrary to the genius of Christianity. Christ's kingdom is spiritual, and in it there is no place for the carnal.

III. *It is just the full development of the kingdom of grace in its earthly state.* "The more common opinion," says Dr. McNeil, "is, that this is the final dispensation, and that by a more copious outpouring of the Holy Spirit it will magnify itself, and swell into universal blessedness, predicted by the prophets, carrying with it Jews and Gentiles, even the whole world, in one glorious flock, under one Shepherd, Jesus Christ the Lord. This is reiterated from pulpit, press and platform. It is the usual climax of missionary exhortation, or rather missionary prophecy." In Daniel, 2nd chapter, the little stone smites Nebuchadnezzar's image, and itself becomes a great mountain, filling the whole earth. The stone and the mountain are not two kingdoms, but one. The oak is not different from the plant from which it sprang in kind, but in degree. The man and child are not different in kind but only in development. "The difference between the two states of the kingdom represented in the version—its state *before* and its state *during* the Millennium, is not

a difference of *dispensation* or *organic form*, but merely of *prosperity* and *extent*. Living Christianity will soon exercise the sovereignty of the world. This is the mission of the church—the kingdom of the stone. Going forth in her life-giving, all-penetrating, all-transforming virtue, she moulds the institutions and affairs of men into her own blessed character," making "God's will to be done on earth, even as it is done in heaven."

WHAT ARE THE LEADING FEATURES OF THE MILLENNIUM?

I. *God's revealed truth will be universally diffused.* Newton, the great philosopher, said, "I seem to be like a little child who has gathered a few pebbles along the shore, while the great ocean of truth lies undiscovered before me." Take the map of the world and mark those localities where the gospel is universally diffused, and you will be surprised at their fewness, while the great world is a moral waste. It is like a county in a State, little Rhode Island in the United States. But in the Millennium, the knowledge of God's truth will be universal. "The earth shall be full of the knowledge of the Lord, as the waters cover the (bed or channel of the) sea." A bold and expressive figure. As the waters cover every mountain, and valley, and cave, and grotto in the ocean bed, so the knowedge of the Lord shall extend to all localities of the globe.

II. *There will be unlimited submission to the scepter of Jesus Christ.* Paganism, with its gigantic lie of heathen worship, and the dark catalogue of its hecatombs, human sacrifices, prostitutions, emasculations, funeral piles, etc., will be utterly abolished; Moham-

med's lustful superstition, which has chained millions to Satan's chariot wheels, will be brought to an end; obdurate and hard-hearted Judaism, with the curse of God on it removed; "the soul-destroying errors, blasphemous superstitions, idolatrous rites and cruel despotism of Popery, which have sat like an incubus upon Christendom for ages, together with all deadly heresies, and professed infidelity, will be swept away." The Church of Christ will be established in the tops of the mountains and exalted above the hills. He whose right it is to reign will take to himself his great power. The seventh angel will sound, and there will be voices in heaven, saying, "The sovereignty of the world hath become our Lord's and his Christ's, and he shall reign forever and ever."

III. *There will be universal peace.* The history of the world has been written in blood. Nation has dashed against nation, until blood flowed even unto the horses' bridles. But the time is soon coming when nations will no longer resort to the dread arbitrament of war. The Congress of Nations, in which the quarrels between nations are settled by arbitration, is the harbinger of universal peace. In that blessed day, "He shall judge between the nations and decide for many peoples; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." "The wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and

the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the serpent's den. They shall not hurt nor destroy in all my holy mountain." "The selfish," says Scott, "the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate; they would live together in harmony, hearken to instruction, and be guided by gentle persuasion and entreaties. So that the change would be as evident and surprising as if the wolf, the tiger, the lion, the bear, and other fierce, carniverous animals should learn to be gentle and harmless as the lamb, the kid, the calf, or the cow; and to associate with them, to graze the pasture as they do, or to feed on hay and straw, and would be so tractable that a little child could lead them."

IV. *The work of grace will reach its full glory.* President Edwards thus describes the state of the little town of Northampton, in New England, during the revival which visited it under his ministry: "A great, earnest concern about the great things of religion and the eternal world became universal in all parts of the town and among persons of all degrees and ages; the noise among the dry bones waxed louder and louder. All other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions, was about these things only unless what was necessary for carrying on their ordi-

nary secular business. They seemed to follow their worldly business more as a part of their duty than from any disposition they had to it. The only thing in their view was to get the kingdom of heaven, and every one appeared to be pressing into it; the engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. *In 1735 the town seemed to be full of the presence of God*: it never was so full of love and joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families, on account of salvation being brought to them; parents rejoicing over their children as new-born, and husbands over their wives, and wives over their husbands. The goings of God were seen there in his sanctuary; God's day was a delight and his tabernacles were amiable. Those amongst us that had been formerly converted were greatly enlivened and renewed with fresh and extraordinary visitations of the Spirit of God. This seems to have been a very extraordinary dispensation of Providence. God has in many respects gone out of and much beyond his usual and ordinary way." Suppose this state of things should spread from village to village, from county to county, from state to state, from nation to nation, from continent to continent, until the whole world had been quickened and transformed. That would be the Millennium.

V. *God's ancient people, the Jews, will be brought into the Church.* By a remarkable providence the Jews have been preserved through the ages a distinct

people. And whether it be the Divine purpose to carry them back to their own land or not, the promise is that they shall all be converted. God's promises to Abraham secure their in-bringing. "The gifts and calling of God are without repentance." "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the Valley of Megiddon. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." What a glorious promise! The Jews are now not only naturally but *judicially* graceless. Then they will be convinced, humbled, heart-broken at the sight of Jesus whom they have pierced. Dr. Brown remarks: "O what an unexampled mourning will that be! for its *intensity*—'as the mourning of Hadadrimmon;' for its *universality*—'the land shall mourn;' for its *individuality*—'all the families that remain, every family apart, and their wives apart.' But the most glorious feature of it will be its *evangelical character*. It will be the pure fruit of a believing '*look* upon him whom they pierced.' What a blessed prospect! The in-bringing of 'all Israel' will characterize that day." The Jews, who have so long been sitting by the rivers of Babylon, with their harps hanging in the midst of the willows thereof, shall re-

turn with song and everlasting joy upon their heads to Zion. And this will be the signal for the bringing in of the fullness of the Gentiles.

VI. *God's law will be the supreme standard in all human affairs.* Justice will no longer be outraged. The cause of the oppressed will no longer be neglected. There will no longer be a premium upon vice. Open violations of God's law will no longer be tolerated. The Christian will no longer be vexed with the rumbling of railroad trains and street cars, and the shrill whistling of the steamboat upon the Sabbath day. Our princes shall be peace and our exactors righteousness. "The people shall be all righteous; they shall all know the Lord from the least of them unto the greatest of them; they shall not hurt nor destroy in all my holy mountain; from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."

VII. *There will be great temporal prosperity.* The upright and pure man is a prosperous man. The moral and religious community is a prosperous community. The holy nation is a prosperous nation. The countless treasures that are squandered now, will then be turned into channels of usefulness. The $1,500,000,000 that were spent in the United States in the last year for intoxicating drinks will be given to the poor, bringing joy and sunshine into the habitations of distress. The $250,000,000 that are spent annually for

tobacco will be appropriated to increasing the wages of stunted hirelings. In that day there shall be no poor. The strike on the Schuylkill, in 1888, cost employer and employe about $4,000,000. It was injurious to both. This conflict between the laborer and the capitalist must be settled on Christian principles. A pyramid in Egypt took 360,000 men twenty years to build it. At the present rate of wages it would cost $3,000,000,000. The royal palace in Peru took 20,000 men fifty years to build it. The palace in Mexico took 200,000 men fifty years to build it. The wages paid these workmen was about 2 cents a day. The trades unions must beware of trying to make taskmasters of their employers. Christianity makes it possible for "the rich and poor to meet together." All shall be happy and prosperous.

"Men grew and multiplied,
But lacked not bread; for God his promise brought
To mind, and blessed the land with plenteous rain,
And made it blessed for dews and precious things
Of heaven, and blessings of the deep beneath,
And blessings of the sun and moon and fruits
Of day and night, and blessings of the vale,
And precious things of the eternal hills,
And all the fullness of perpetual spring.
The flocks and herds o'er hill and valley spread
Exulting, cropped the ever-budding herb.
The desert blossomed, and the barren sung.
Justice and mercy, holiness and love
Among the people walked; Messiah reigned,
And earth kept jubilee a thousand years."

CHAPTER XXI.

THE BIBLE GOD'S LETTER TO THE PEOPLE.

Dr. Harper, of Yale College, said, in a lecture on Syrian monuments: "These monuments contain records of very ancient date. They have two characteristics. They abound in extravagant expressions of praise to their emperors and are full of accounts of pillage and bloodshed." He quoted several which are parallel to the records in the Books of Kings of the wars against Jeroboam, the son of Nebat, against Ahab, and against Hezekiah. "You can recognize them at once as being another statement of what the Bible records." Then he added: "It is generally said that the similarity between these monumental records and the Bible proves the genuineness of the Scriptures. But, I affirm, that their unlikeness proves the Bible to be divine. The spirit discovered in the Syrian records is pride, while that in the Bible is humility. The object in the former is to praise men; the latter gives God the glory."

Our subject assumes the inspiration of the Bible, its canonicity and its miraculous preservation through the ages. It recognizes the Scriptures as God's Book—his letter of instruction to men; and that it is such, appears.

I. *From its adaptation to the wants of the human soul.* Certain great questions arise in every mind:

From whence did I come, and whither am I going? What is sin, and what its consequences? What is the price of our redemption from it? What is wrong with my heart that it is as natural for me to sin as for the bee to sting or serpent to bite? What will be the difference between the lot of the righteous and that of the wicked in the future life? These inquiries force themselves upon our attention. You propose them to the wise men of the earth, the philosophers, the scientists, the historians, the statesmen, the poets, or the orators, and they will with one accord confess, We can not tell. But the Bible answers these questions satisfactorily. Then, upon the principle of adaptation, the Bible must be from God. Adaptation proves divinity of origin. Light is adapted to the eye and the eye to light; sound to the ear and the ear to sound; food to the stomach and the stomach to food; birds to the air and the air to birds; fish to water and water to fish. God made it so. The Bible is adapted to the wants of the human soul and the human soul is adapted to its revelations. It must be from God.

Dr. Pierson relates that while he was pastor in Detroit, Michigan, one Sabbath evening, at the close of the service, he announced that he would be glad to meet any one in his study who was desirous of talking about the interests of his soul. When he went back he found a young man there, perhaps thirty years old. "Are you here in the interests of your soul?" "Yes, if I have one." "Do you believe there is a God?" I do not know whether there is or not." The doctor thought he was trifling, and said, sharply: "I am not

here to be trifled with. I am a physician of souls; if you wish my services, I shall be glad to give them. What are your symptoms?" "I was raised in a Christian home. Some years since, I came here to study medicine. Surrounded by skeptical companions, I drifted away. This evening I was walking along the street and heard the music in your church, and turned in to hear it. After that I concluded to stay and hear you preach. Listening to your sermon, I was convinced that you are a man who believes something." "You are quite right there." "And your belief does you a great deal of good." "You are very right about that." "Well, I believe nothing at all, and I am the most miserable man in the world." "I should think you would be." "Can you give me any relief?" "Will you take four texts and go home and study them until you are sure you know their meaning?" "I will do it." These four verses were given: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." (John v: 39.) "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. vi: 6.) "If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself." (John vii: 17.) "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. xi: 28.) Through this word he found the Christ, and for the last seven years has been a successful preacher of his gospel. Besides the five senses of the body, there are two additional—

the sense of the intellect, which is reason, and the sense of the soul, which is conscience. Follow the teachings of these two senses, and you will be led into the kingdom. "We have a more sure word of prophecy, whereto we do well that we take heed, *until* the day dawn and the day-star arise in our hearts."

A colporteur was one day making his way up a narrow street in London, when he came to a house where the stairs ran up outside. Making his way to the landing, he knocked, and the door was opened by a rough-looking man. While talking with him he heard a faint voice from within: "Have you that book that tells of the blood that cleanseth from all sin?" Entering, he found this man's wife lying on a bed of straw, in the last stages of consumption. She repeated her question, "Have you that book?" etc. Talking with her he soon found that this was all she knew about the Bible. One day she had heard a street preacher announce those words as his text, and that was all she knew. He took his Bible and read I. John i., and then Isaiah liii. When finished, she lifted up her hands and faintly cried: "Oh, salvation has come to this house. I take him; I take him as he is offered by his faithful ambassador."

A returned missionary, in London, one Sabbath morning, said to his friend: "I am going to Rag Fair to-day." "This the Sabbath, you should not go." "I am going to Rag Fair to-day." "They will kill you." "I am going to Rag Fair to-day." "I will go also." Now, Rag Fair is a section of London having one hundred and fifty thousand people. In the midst is an open

area, surrounded by a high inclosure. Into this twenty-five thousand of the roughest people in the city go Sabbath morning; the policemen shut the gate, and they spend the day in carousing. When these two men presented themselves at the gate, the policemen said: "If you button up your coats and keep your lips hermetically sealed, you may come out alive." They entered and commenced preaching Jesus, and before the day closed many were changed and sat at the feet of Jesus, clothed and in their right minds.

A few years ago a section in New York City was known as Five Points. It was so low that people said it was like the infernal pit—the bottom had fallen out of it. The city missionaries went there and preached Christ. As a result, it is to-day a garden of righteousness; a peaceful and pleasant dwelling-place.

Dr. Alexander, of Princeton, was troubled as to how he should preach to suit his hearers. In the front pew was the greatest theologian in America, Dr. Charles Hodge, and in the gallery a poor man who could not read. He determined to preach the simple word of God. Both were satisfied. The great master found an heartful in the message, and the ignorant and unlearned man found an heartful in it.

"When Robert Moffat proposed to go to Africaner, the terrible demon of the Dark Continent, he was warned that he was an incarnate fiend, who would make a virtue of cruelty, and would murder him that he might make a drum head of his skin and a drinking cup of his skull. But Moffat had faith in the gospel of the grace of God. This Hottentot chief had been

driven north by the Dutch invaders until, taking his refuge beyond the Orange River, he became a daring and desperate outlaw, robbing and murdering his victims, and swaying a wide region with the iron scepter of terror. The colonial governments set a price upon his capture, dead or alive, and hired neighbor chiefs to make war upon him; but in vain. In 1818 Moffat ventured to take up his abode with Africaner. A change took place in the diabolical ruffian, so complete that it was a new creation. The man who combined in himself wolf, bear, leopard and lion, was turned into a lamb."

"U. Bor Sing, the heir of the Rajah of Cherra, India, was converted by Welch missionaries. After the death of Rahm Sing, the chiefs met and decided that Bor Sing must renounce Christ or forfeit the throne. He replied: 'Put aside my Christian profession! I can put aside my head dress or my cloak: but as for the covenant I have made with my God, I can not for any consideration put that aside.' Here is a convert rejecting a crown for Christ!"

The Bible is adapted to the human soul. It must be from God.

II. *From the unity of the book.* Here is a volume made up of sixty-six different books, divided just like the book of Isaiah. The first thirty-nine chapters of that book are historical, the last twenty-seven are prophetic. The first thirty-nine books are Old Testament, the last twenty-seven are New Testament. The Bible was written by some forty-two different writers. They lived over a period of fifteen hundred years.

They were in different localities. They used at least three different languages—Hebrew, Aramaic and Greek. Some wrote in poetry, others in prose. Some wrote history, others biography, and others didactic statement. Some wrote gospels, others epistles, proverbs, psalms, prophecies. Some were educated, others were ignorant and unlearned. They represented every different occupation. Some were prophets, others priests, and others kings. There were herdsmen and shepherds and fishermen and mechanics and physicians and lawyers among them. And yet with all this variety of circumstances, when you come to put their writings together in a volume called the Bible, they make a perfect unit. These facts can not be explained only on the supposition that a Divine mind operated through these men so that they wrote in harmony. "Holy men of God spake as they were moved by the Holy Ghost." Suppose you determine to put up a building. You employ forty-two different carpenters. You say to them: "You must go to your shops and work for a year. No one must know the plan the other is working upon, or the material the other is using, or the part of the building the other is preparing. There must be no collusion. And at the end of a year, without any consultation, you must come and put your work together, and it must make a well-proportioned house." Does any sane man suppose it would go together? Not one. And yet the Bible—the grand temple of truth—was built upon those conditions, and it went together, making a beautiful, symmetrical temple, the habitation of our God. This can only be explained on the sup-

position that a Divine Architect executed his plan through these men. "All Scripture is given by inspiration of God." Nathaniel Hawthorne says: "The Bible is a grand cathedral, with divinely pictured windows; standing without, you can see no beauty nor possibly can imagine any; standing within, every ray of light reveals a harmony of unspeakable splendor." The infidel stands outside and criticises. He does not know what he is talking about. The Bible contains a remedial scheme, and only those who have tried it are qualified to bear testimony. "The natural man receiveth not the things of the Spirit, neither can he know them; but he that is spiritual judgeth all things." A man is brought into court charged with murder. Some one comes forward to give testimony against him. The judge says: "Are you acquainted with this man charged with crime?" "No, I am not." "Did you see him commit murder?" "No, I did not." "Have you any knowledge of the offense charged against him?" "I know nothing about it." "Well, why are you here as a witness against him?" "Why, I *feel* that he is guilty." "Oh, you go away. You are no witness " That is the infidel giving testimony against the Bible. He is exposing his own ignorance, and making a spectacle of himself.

You make a chart of the Atlantic coast, marking all the sandbars, rocks and shoals. A man from the interior—from beyond the Mississippi—who never saw the ocean, comes forward to criticise it. He says: "I know that is not a true chart, because I see the name of Samuel Jones written on one corner and I can prove

that he did not make it." "Well, what's the difference who made it? The question is, Is it a true chart?" "I am sure it is not a true chart, because 1884 is written on another corner, and I can prove that it was not made until 1887." "Well, what's the difference when it was made? Is it a true chart? Do you know? Did you ever see the ocean?" "No, I never saw the ocean; I know nothing of the localities and objects marked." "Well, you had better go back beyond the Mississippi. You do not know what you are talking about." That is the infidel criticising the Bible. He talks about the "Mistakes of Moses," and picks flaws in names and dates, while he is totally ignorant of the facts in the case. On the other hand, an old sailor comes forward and says: "That is a true chart. I have been all along the coast hundreds of times. I have seen those rocks and sandbars and they are just as marked on the chart." You are ready to listen to him. He understands what he is talking about. That is the Christian giving testimony concerning the Bible. Who ever heard of a mother, on her death-bed, calling her sons and daughters about her and saying: Thirty years ago I accepted of the Bible as God's word. But I was deceived. Its promises are false. And, with my dying breath, I wish to warn you against it." Where can you find a single case like that in all history? But how many thousands can be produced on the other side.

Infidels say: "Christians are divided. They all accept the Bible; therefore the Bible must contradict itself." Christians are divided as to their man-made creeds. They are one as to their heaven-born expe-

riences in the divine life. Toplady and Wesley had a debate about the decrees. The discussion was heated, and they used harsh terms in designating each other. In the midst of that debate, Toplady sat down and wrote:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

About the same time, Wesley sat down and wrote:

"Jesus, lover of my soul,
Let me to thy bosom fly."

Don't you see? their sentiments were the same. They were divided as to their intellectual views of a certain doctrine. But their heaven-born experiences were precisely alike.

Just after the war, a colored boy down near New Orleans was converted. He tried to give expression to his joy. "Oh, it is sweeter, it is sweeter, it is sweeter than molasses." You say that is crude. Twenty-five hundred years before David wrote, yonder in Judea: "It is sweeter than honey and the honeycomb." Their sentiments were precisely alike. The only difference is, David lived in a honey country and the poor colored boy lived in a molasses country.

III. *From its majesty and purity.* The grandest imagery of the poet, the greatest flights of the orator, and the deepest conceptions of the philosopher bear no comparison to what is found in the Bible. It is written upon a plane so far above the human that the changing views of men in no way disturb our faith. Our fathers believed that the sun revolved around the earth. We know that the earth revolves around the sun. And

the faith of neither was shocked or disturbed. It is the same sun that you see from the summit of the mountain or the deepest valley. So it is the same Sun of righteousness that we see in the firmament of the Word, whether seen from the mountain-top of learning or in the deep valley of ignorance. To illustrate: In the first chapter of Genesis you have an account of creation. The waters covered the face of the deep. Then the waters above the firmament divided from those beneath. Then dry land appeared. Next vegetable life; followed by animal life. And last of all, man—the crown of creation. This is precisely the order followed by the most approved works on geology. Moses was a heaven-taught geologist. Isaiah says the stars of heaven are innumerable, like the sands of the sea. Now we know that with the naked eye not more than two thousand stars can be seen at once. In the whole sweep of the heavens not more than six thousand stars can be discerned with the unaided eye. They are not innumerable to the unhelped observer. But, with a powerful telescope, we can see sixty millions of stars, and we have the clearest evidence that this is only the border of "the vast interminable universe." So that it is literally true that the stars of heaven are innumerable as the sand of the sea. Isaiah was a God-instructed astronomer. Scientists tell us that light is simply vibration. Sound is vibration. Increase the vibrations and they cease to be audible. Then they become visible, first in the seven colors of the rainbow, and at last in the white light. So that light is the result of vibration. Job says: "The morn-

ing stars *sang* together." The word sing means "to vibrate." "The morning stars vibrated together." Job anticipated our modern scientists by four thousand years. The Bible anticipates the human, because it is divine.

Its purity indicates its divinity. No code of morals will compare with that of the Bible. When Girard left his vast property to maintain a college for orphans in Philadelphia, he had this provision in the will, that the best code of morals shall be taught. The Trustees decided that the Bible contains the best code, and so the Bible is taught. Every morning at eight o'clock and every evening at five o'clock those fourteen hundred boys are gathered in the chapel, and for an hour the Bible is read and expounded to them. Only one charge has been brought against the Bible code—it contains dark pictures of vice and crime. That is its special excellence. A Jew once laid a plot to assassinate Martin Luther. A friend of Luther sent him a picture of the Jew and warned him of the danger. At the designated time and place the Jew appeared on the scene. Luther recognized him and kept out of his presence, and so saved his life. The Bible has given us the photograph of vice, and warned us of the snares it has laid for our souls. We recognize our foe when we meet it and escape its toils. These dark pictures, instead of being an objection, are a recommendation to the Bible; they are signal-lamps hung out in the night to warn us against a pitfall; they are the light-houses in the midst of the angry breakers to save us from the rocks. "Thy word is a lamp to my feet." I

remember on the farm we carried a lantern when it was necessary to go out at night. It did not illuminate the whole field, only a small space about us; but we could take the next step in safety. As we advanced the light moved, and we could put down our foot in the light every time for ten miles. "Thy word is a lamp to my feet." Use the light you have and you will get additional light. The Savior met Saul on the way to Damascus. Then, if ever, we would expect a revelation of the future course to be pursued. But, no; this was all: "Go into Damascus and it shall there be told thee what thou shalt do." It was essential to obey the command to go into the city before he would get any further information. Do what you know and God will give additional knowledge. "If any man will do his will, he shall know the doctrine."

IV. *From the fulfillment of prophecy.* Joseph Gourney argued before the mechanics of Manchester in this way: If you had a very complicated lock, like in some of our money safes, and you find a key that fits it perfectly, you conclude that the key was made for the lock. Now the correspondence between that lock and key is not so perfect as the correspondence between Old Testament prophecy and New Testament history respecting Christ. The prophets foretold where he would be born, "In Bethlehem of Judea;" how he would be received, "A by-word and laughing stock;" how he would be betrayed by one of his disciples for "thirty pieces of silver;" how he would be condemned without a shadow of justice, "his judgment is taken away;" how his raiment would be divided among the sol-

diers and upon his vesture they would cast lots; how he would die of a broken heart, be laid in a rich man's new tomb, be raised the third day, ascend to heaven and sit down on the right hand of God. In the prophecies, you have a complete biography; in the gospels, you have another. They are as much alike as my two hands, and yet a thousand years between them. These facts can not be explained unless you admit that "holy men of God spake as they were moved by the Holy Ghost." Dr. Pierson states that in the Old Testament there are six hundred and sixty-six prophecies; three hundred and thirty-three of these pertain to Christ. In the third chapter of Genesis we have the germ of prophecy: "The seed of the woman shall bruise the serpent's head." From this has grown a great tree. Follow its branches. Take his genealogy. From the branch Seth, Enoch, branch Noah, branch Abraham, branch Isaac, branch Jacob, branch Judah, branch David, on to the Christ. Take the time when he was to appear. Daniel says, from the time of the decree of Darius to lift the captivity until the Messiah shall be seventy weeks, or four hundred and ninety years. From the decree of Darius to the birth of Christ was three hundred and fifty-seven years. Adding the thirty-three years of his life and you have four hundred and ninety years. Another branch in the prophetic tree. Take the place of his birth. Among all the nations, Israel was chosen; among the tribes, Judah was taken; among the cities of Judah, Bethlehem was taken; of the two Bethlehems, "Bethlehem Ephrata" was taken. Another branch in the prophetic

tree. And so we might go on, until the tree of prophecy was completed. This is the "plant of renown." Standing before it, it is enswathed with fire like the burning bush. You put off your shoes, for you feel that you are standing upon holy ground.

Take the city of Babylon. It was sixty miles in circumference, surrounded by a wall, according to Herodotus, three hundred and fifty feet high—wide enough for six chariots to go abreast upon its summit. There were fifteen hundred towers, two hundred feet higher than the wall. It had gates of brass and bars of steel. It did seem to be impregnable. Isaiah declares that Babylon shall fall; Cyrus shall take it. One hundred and fifty years after Isaiah had spoken, Cyrus appears with his Persian hosts; but he can not break those walls. The river Euphrates ran under the wall through the center of the city. Cyrus digs great canals and draws off the water of the Euphrates into them, and in the dead hour of night marches his men down the bed of the river into the heart of the city. But there is a wall along either bank. On that night the sentinels were drunk and the gates were left open. Isaiah had said it would be so. The city is engaged in a drunken revel and falls an easy prey. By the way, that was the night when Belshazzar and his princes were drinking in his palace, using the golden vessels which his father had taken from the temple at Jerusalem. The hand-writing upon the wall appeared. Daniel was called in to interpret the writing, and the prophet adds, "In that night was the king slain." Cyrus took possession. The glory of Babylon departed. Later, the

king removed the capitol to the banks of the Tigris, the wealthy followed, then the middle classes and last the lower classes. So that the city was deserted. The prophet said, "Babylon shall be left without an inhabitant." The king made a hunting park of it. He brought all kinds of animals there But growing tired of the enterprise, he left it. Ever since it has been an infested place. The prophet said, "Babylon shall be the habitation of devils, the hold of every foul spirit, the cage of every mean and hateful bird. The bittern, the cocatrice, the asp, shall be there. The lion shall make his lair there." The river Euphrates overflowed its banks and a portion of the old site has ever since been covered with water. The prophet said, "Babylon shall become pools of water." Dr. Smith was there searching for relics. He hired some Arabs to help him. At sunset they left him and went to the plain to pitch their tent for the night. He asked why they did not stay with him. "There are evil spirits here; we would not stay for any consideration." The prophet said, "The Arab shall never pitch his tent there." He noticed that the shepherds never brought their flocks there, although there were good pastures. He inquired the reason. They said, "There are serpents that bite the sheep." The prophet said, "The shepherd shall not lead his flock there and shall never make his fold there." And he will not. Now you have here a line of historical facts running back twenty-five hundred years, and a corresponding line of prophetic declarations, and they are parallel. The retrospective view of the historian and the prospective

view of the prophet exactly coincide. The only explanation is, "Holy men of God spake as they were moved by the Holy Ghost." I once placed these facts before an infidel and asked him to explain them. He said it was guess-work. Any one could predict that a great city would reach its climax and fall into ruin. Yes, but could he go into particulars. Suppose you guess about me. You say, I will die. You can not miss in that. But specify particulars. You say, "I will die in two weeks from to-night, at half-past twelve, of apoplexy, away from home, and no one will see me die." Now you have specified five particulars, and if you miss it in a single one you have destroyed your reputation as a prophet. Are you willing to venture upon particulars? "No, it would not be safe. I would be sure to miss in some of them and very likely in all." Well, the prophet specified particulars, not only five, but five hundred, and they all came true to the very letter. Will that not establish his character as the messenger of God?

In the same connection to which we have referred, he says: "Come now and let us reason together; though your sins be as crimson, they shall be as wool." "Look unto me and be ye saved, all ye ends of the earth, for I am God, and besides me there is no Savior." "He was wounded for our transgressions, he was bruised for our iniquity." The prophesy respecting Tyre, "like the top of a rock whereon fishermen spread their nets;" respecting Egypt, "the basest of kingdoms," and respecting Jerusalem, "ploughed with a plough and sowed with salt," were literally accom-

plished to every jot and tittle. Only two men have attempted to break the argument from prophecy—Celsus in the early Christian centuries and Renan in the later. Their answer was, that the prophecy was so much like the event that it must have been written after the event transpired. But the least tyro in Christian evidences knows that this is simply childish.

The obelisk that stands sentinel in Central Park binds together the far past to the present. If the history of the past and the prophecies be compared they are parallel lines. The retrospective view of the historian and the prospective view of the prophet coincide. That one fact should silence our infidel lecturer whose objections are "half chaff and half chaffing."

Last July the moon was totally eclipsed by entering the dark cone of the earth's shadow. Years before astronomers had predicted the night, the hour, minute and second when the eclipse would take place. Their prediction was based upon the precision and absolute accuracy of the movement of the heavenly bodies. The prophets have declared that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. This prediction is based upon the precision and unfailing accuracy of the movements of the wheels of providence. "His counsel shall stand, and he will do all his pleasure."

V. *From its effects.* "By their fruit ye shall know them." An Indian prince who had spent five years in London studying English institutions was asked what he thought of the Bible. "I think it is a book from God, for I find all the good people believe it and all

the bad people disbelieve it." In the early days two men were traveling in Pennsylvania, one an infidel, the other a Christian. At night they came to a cabin in the woods occupied by a large, rough-looking man. He cordially granted them the privilege of staying with him over night. They were afraid, and determined to keep watch. When they retired it was agreed that the infidel should lie awake the first half of the night, and then wake the Christian, who would keep watch until morning. The Christian immediately fell asleep. By and by the old man went to the corner, took down a large book from the shelf, read a chapter and kneeled down to pray. That satisfied the infidel and he fell asleep. The next morning the Christian took him to task for not waking him as he had promised. "Well," he said, "when I saw that man read his Bible and pray, I knew we were safe. There was no need of watching." "Their rock is not as our rock, our enemies themselves being judges." Take the city of Cincinnati, where I reside. Remove all the churches, all the Bibles and all who read and study and practice the Bible, and leave the city to the saloons, low dives, thieves, libertines and drunkards. All the policemen in the State of Ohio could not keep order. It would be perfect pandemonium. On the other hand, take away all the saloons and low dives, all the thieves, drunkards, Sabbath-breakers and libertines, and leave it to the churches, Bibles, and those who honor the book. You would need no policeman. The people would be a law unto themselves. The Queen of England was asked the secret of England's greatness.

She handed her distinguished visitor a Bible and said: "That Book." Three hundred years with the Bible has converted the rocky island of Scotland into a beautiful garden; while Spain, with far greater natural resources, without the Bible, has in that time become a wilderness and an effete kingdom.

D'Aubigne asks: What made the monk of Erfurth, Luther, to differ from Loyola, the monk of Mauresa? Their condition of soul was alike. Both were deeply sensible of their sins; both sought peace with God, and desired to have assurance of it in their hearts. The Bible made the difference. The first had it; the second had not. If another Staupitz, with the Bible in his hand, had presented himself at the covenant of Mauresa, perhaps Inigo might have been known as the Luther of the Peninsula. What makes America differ from Spain? The life-giving word. Take away the Bible, and you take God from them.

Take the map of the world and mark those countries where the Bible is known and believed and practiced, and compare them with those countries where it is unknown or repudiated. You compare England with China, America with Turkey, the North of Ireland with the South, New England with Mexico. In the one case there is liberty, in the other tyranny. The one faces the light and moves forward; the other faces the darkness and feasts upon the dust and ashes of the past. The poet, Tennyson, contrasting England with China, says:

"Through the shadow of the globe we sweep into the younger day,
Better fifty years in Europe than a cycle in Cathay."

In conclusion, 1. Study the Bible by books. Each book has a central thought, and all the facts and truths are crystallized about it. And until you get that central thought in your mental grasp, you can not read the book with great profit. Take the book of Ruth. Some say that is only a love story and should not have a place in the Bible. A superficial reader says that. The central thought is a redemption. We are taught that the redeemer must be of the same family with the debtor; a kinsman, and yet belong to another order and be possessed of the means to procure the redemption. Christ is our elder brother and likewise the Son of God, and possessed of the resources of infinity. Take Esther. The name of God is not in that book. But the absence of the name is essential to the purpose of the book. It sets forth the hand of God in providence, even in the most ordinary incidents of our lives. You see the scenes on the stage move; you do not see the hand that moves them. You see the scenes of Providence changing; you do not see God's hand moving them. He hides himself. Even his name is not mentioned in the book, and yet his hand moves the wheels of Providence until Mordecai is exalted among the princes and Haman is brought to the gallows. God works in providence. His government makes for righteousness and against wickednes. Take Ecclesiastes. You are perplexed as you read. Its philosophy seems doubtful. The expression "Under the sun" occurs twenty-six times. That is the key to the book. It is the philosophy of a skeptic who looks not above the earth. But at last Solomon's faith triumphs.

"Hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole duty of man." Take Philemon. That is only Paul's letter to a slave-holder. The central thought is intercession. Onesimus was the slave of Philemon. He ran away from home and stole from his master. By and by he goes to Paul and confesses. Paul acts as intercessor. He sends Onesimus back to Philemon and this letter with him. He asks Philemon to receive Onesimus as his own son; whatever he does for Onesimus will be regarded as done for him, and if "he have wronged thee in anything set that to my account." That illustrates the intercession of Christ. We have run away from our heavenly Father and robbed him of his glory. Christ says, Receive them as my children; whatever is done for them will be done for me, and in whatever they have wronged you set it to my account.

Again, take Job. A celebrated rhetorician said: "The Acropolis was the middle space of five concentric circles of a shield, whereof the four outer ones were Athens, Africa, Greece and the world." Jesus Christ is the center around which the family, the Church and the State revolve, and his providential government is simply the scheme for developing and perfecting these divine institutions. The book of Job, older than the writings of Homer, treats of this providential government. Job was a man of God. He was a prosperous man, a wealthy prince. Suddenly his property vanishes; his sons and daughters are taken away; he is smitten with a loathsome disease. Those

who had courted his favor now turn their backs upon him. Even his wife counsels him to "curse God and die." His three friends visit him. They sit in dumb astonishment for seven days. Then follows a dialogue. They insist that since God is just and his providence is over all, Job must be a great sinner, as he is such a great sufferer. But Job protests his innocence and expresses his willingness to appear at God's judgment seat and plead his own cause. At the close God appears to him in a whirlwind, and asks him a number of questions, which completely humble him. These questions may be arranged in three classes. In the first place God convinces Job that he need not expect to understand his plans, as they extend from eternity to eternity, and the brief span of a human lifetime does not afford sufficient data for forming a correct judgment of them. I have read a fable of insects that lived only for one hour. One of their number lived a little longer. He is a philosopher. He addresses the new generation. He says: "I have noticed during my life that the sun has gone down toward the horizon. In a few generations it will be out of sight, and then the earth will be in perpetual darkness." The trouble with that philosopher was that his period of observation was too short. So we are not competent to pass judgment on a plan which reaches from eternity to eternity. In the second place God reminds Job that he is surrounded with material works which he does not understand, and how can he expect to understand God's moral works. He asks Job: "Where wast thou when I laid the foundations of the earth?"

The ancients knew nothing of the support of the world. Now the force of gravitation is recognized as its firm foundation. "Hast thou laid a measuring line on the earth?" The form and extent of the earth were then unknown. Now its shape, size, weight and resources are revealed. "Hast thou trod the path of light to the house thereof?" They never thought of of divining a ray of light. But now the ray is unraveled and we have the seven colors of the rain-bow. "Canst thou command the thunder?" The electric current is now used in telegraph, telephone and street car. And it is not improbable that man will discover the laws which control the storms and have them under his hand. In the third place God directs him to the animal kingdom. How little he knew of them! Now their laws have been studied, and they have been subdued. The 8th Psalm will find its fulfillment in the study and discovery of the laws of God.

The moral government of the Mediatorial King is founded on moral law. And in the application of this law in society, to the family, the Church and State, will be found that perfect order after which the human heart yearns. To do this is the object of the National Reform Association.

2. Study the Bible as one book. When I was a lad nine years old our pastor came to our house in his annual round to catechise. He asked me if I had read the Bible through. I confessed I had not. Well, said he, begin to-morrow morning, and read a chapter every morning and evening, and several on Sabbath. And by the time I come back next year, see if you cannot

have read the Bible through. We began next morning at the first of Genesis. We were so intent on reading the Bible through that our mother could get little help from us. By and by we grew careless; but our mother became more interested, and what with her interest, by the end of the year we had read the Bible through. It is a privilege and duty I have tried to avail myself of ever since, and I can bear this testimony: It pays—it pays compound interest.

3. Give the Bible to others. The British and Foreign Bible Society was organized in 1802. Since that time they have distributed one hundred million copies of the Word of God and translated it into two hundred and sixty different languages. In 1816 the American Bible Society was organized. In the last ten years they have given out over eleven million copies of God's word and translated it into at least twenty different languages. These two great societies are two hands by which the Church is scattering the leaves of the tree of life which are for the healing of the nations; and by and by "the knowledge of the Lord will cover the earth as the waters cover the sea." We read that Isaac digged again the wells which his fathers had digged, and which the Philistines had stopped up. The Reformers digged again the wells of salvation which the apostles had digged and which the Roman apostacy had stopped up. And these two societies are the two great mains and their auxiliaries are the branches through which the water of life is being conveyed to the ends of the earth. The Church has the facilities and the means at her command to place the

Bible in the hands of every man, woman and child on the globe, within the present century in their own tongue. Let the Church arise and put on her strength.

4. Keep the Bible in our public schools. A friend of Rufus Choate expressed surprise at finding seven versions of the Bible in his library, but no copy of the U. S. Constitution. "Ah," said the advocate, "the constitution of my country is in every one of these seven volumes." I held a National Reform meeting in the Central Presbyterian Church of Louisville. At the meeting Bishop Pennick of the Episcopal Church, who was the representative of this church in South Africa for several years, said: "If the American people do not want this nation to go to pieces, and this republic to go down, they must put the Bible under them. The carelessness that is manifested in allowing the Bible to be put out of our public schools is alarming. We must keep the Bible or perish."

CHAPTER XXII.

GOD'S RULE FOR CHRISTIAN GIVING.

This is the title of a practical and deeply thoughtful essay by William Speer. For the candid inquirer he settles the question, that we are to be regulated in this duty *not* by the elastic cord of expediency, but by the golden mete-wand of Divine revelation. Those who have examined this subject most thoroughly from a Scriptural standpoint are the most ready to admit that it is a matter of Divine law and not of human caprice. "What saith the law? How readest thou?" During the first three centuries the Church accepted the Word of God as the only guide in the duty of benevolence, and Christianity was a mighty conqueror, triumphing over every foe. With the elevation of Constantine in 323 was introduced the *involuntary* or *compulsory* age. Benevolence was converted into taxation. With it came the "Dark Ages." It reached its culmination in the eighth century, when Charlemagne, who was crowned with imperial honors by Pope Leo III., ordered one-tenth of all incomes to be paid to the church under severe penalties of forfeiture. In that decree he slit the veins of the Church and let her out her life blood. It built up a gigantic architectural visibility behind which an utterably corrupt hierarchical system was impregnably intrenched, but it lacked "the power

of God." Pope Innocent IV. said to Thomas Aquinas, pointing to the treasuries in the Vatican, "The day is past for the Church to say, 'silver and gold have I none.'" "Yes," replied Thomas, "and the day is also past when she could say to the paralytic, 'Take up thy bed and walk.'" It flooded the Church with cloistered and corrupt Benedictines who ate her flesh as it were fire, and desolated her with swarms of mendicant prædatores, who traveled up and down the earth seeking whom they might devour. In the Reformation of the sixteenth century the Protestant Church went to the opposite extreme and adopted our modern system of voluntaryism, which means that every man shall have license to do as he chooses. In her zeal to throw off the tyrannous yoke of Rome she entirely overlooked God's rule for Christian giving. This extraordinary peculiarity of that great revival arose from the fact "that there was no immediate need comparable with its extent and effects, at least, for money to build churches and establish schools and colleges, on account of the immense confiscation of monkish and Episcopal property which had been accumulating for centuries previous in the hands of the Roman church. Hence, an appointment of the New Testament respecting collections of money would not press itself upon the consideration of the Protestants; and provisions for them worthy of the obligations and ultimate aims and glorious hopes of the kingdom of Christ would not be made." (*Speer.*) As an inevitable result the missionary spirit lay dormant in the Church for generations after this great Reformation. It is only at a comparatively recent date that the Church

has awoke from the sleep of ages and has come to appreciate the magnitude of her mission, "to preach the gospel to every creature." And to-day only a few little spots in the great harvest field of the world have been reaped. Out of the fifteen hundred millions of human beings that live upon the earth at the present hour, one thousand millions have never heard of Christ. This is a most appalling fact! And when we remember that God has decreed that evangelizing the world shall advance no faster than his redeemed people pour forth the means of its advance we can not help inquiring: "Is it not time for us to abandon this system of voluntaryism bequeathed us by the first Reformation and adopt 'God's rule for Christian giving?'"

I. God's design in requiring beneficence of us is the cultivation of grace in the heart of the giver. God has laid upon us the duty of ministering to the wants of the poor and carrying the gospel to those who know him not. And why? Not because he is dependent upon us. The treasures of earth are his and he could use them at his pleasure without us. "The silver is mine, the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Moreover, he might have made all the elements of human life and comfort as free as air and water, and he might have written his gospel on the face of the heavens so that all could read it. But the reason is because giving is the best means of cultivating benevolent dispositions in us. Without the reflex influence of be-

nevolence our spiritual nature would be blighted. God has ordained that the poor will suffer if we do not feed and clothe them, and the heathen will perish if we do not carry the gospel to them, in order that we may the more surely reap the advantages of exercising the grace of benèvolence. In Cooke's celebrated essay on "The Divine Law of Beneficence," this conclusive statement occurs: "The fact that God could have published the gospel and fed his poor without us, while he could not, without our concurrence in giving, secure to us the blessedness which attaches to those who give, indicates that his main design in laying on us the necessity of giving was to give scope to our benevolent affections." "We speak, therefore, not without warrant when we say that all the human suffering that pleads for human charity, and all the heathen darkness that lingers upon the nations for human benevolence to enlighten, is suffered to exist, among other purposes, as a means of developing Christian character." Christ comes to us in the person of his poor and begs. He repeats the act of his humiliation that he may draw forth from us the benevolent emotions and acts that shall assimilate us to him "who though he was rich yet for our sakes became poor." And then he promises to acknowledge all our responses to his solicitations when he shall come in the glory of his Father with all the holy angels. "Inasmuch as ye did it unto one of the least of these ye did it unto me." Divine worship is exercising the graces of the heart upon their proper object; and giving is declared in the Scripture as an act of worship. "Honor (worship) the Lord

with thy substance and with the first fruits of all thine increase." Prayers and alms are linked in the bonds of worship. "Thy prayers and thine alms are come up for a memorial before me."

The Magi from the East, in connection with their worship of Jesus, opened their treasures and presented unto him gifts, gold, frankincense and myrrh. The Sabbath is consecrated to the worship of God, but every Christian is commanded to place a portion of his substance in the treasury of the Lord on that day. Giving is as much an act of worship as prayer or praise, and like them must be engaged in because it cultivates grace. Indeed, giving is a Christian grace, "and like all other graces it is insisted upon in the Scriptures for its own sake—not because there is so much suffering to be relieved, but because it is good and right for us to engage in its relief. God will have us give, not of necessity, but from the spontaneous flowings of the heart. "Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity, for God loveth a cheerful giver."

The duty is enforced from higher grounds than the fact that so much suffering is to be relieved. In one case we are exhorted to "do good and communicate, for with such sacrifices God is well pleased." In another we are prompted to remember the grace of our Lord Jesus Christ, who, "though he was rich, yet for our sakes became poor." In another the parity of reason drawn from other graces is urged. "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that

ye abound in this grace also." In another, "Give alms of such things as ye have, and all things shall be clean unto you," as if charity were the center in which all virtues met.

When the poor Christians at Jerusalem were in great suffering through the confiscation of their property, and the disciples went around to solicit relief from the Gentile churches, their inspired letters, sent here and there, contained no rhetorical paintings of the distress to be relieved. In all that they said there appears next to nothing adapted to draw upon the natural feelings and sympathies. In this work they seem to be laboring with a single eye to the sanctification of the Christians of whom they asked relief, as if no relief were wanted. The fact that God was to be glorified and the hearts of men sanctified in giving, was their main argument. One of the most distinct references to the distress was this: "For the administration of this service not only supplieth the want of the saints, but is abundant through many thanksgivings to God." And here the revenue of praise to God is the great consideration absorbing the others." And so Paul wrote the Corinthians to lay by their contributions before he came, "that there be no gatherings when I come." He knew that his presence among them would call forth their love for him as their father in Christ, that his personal magnetism, logic, and eloquence would be strong incentives, and that under the influence of these a much larger contribution would be secured. But he desired no such influences to play upon their hearts. He wished no modern Kimball to stir up his

flocks. He wished them to give spontaneously. He wished the love of Christ in their hearts to be their only motive. And hence he directed the contributions to be made beforehand, "that there be no gathering when I come." In that case the giver and not the receiver will be the soliciting party. As Paul represents the Macedonians, "praying us with much entreaty that we should receive the gift and take upon us the fellowship of ministering to the saints." The children of Israel brought their gifts to build the tabernacle until they had to be restrained. Moses and Aaron lifted up their hands and said: "Tell the people to cease bringing, for we have more than enough already." What a blessed day it will be when our missionaries will lift their hands and say, "Tell the people to send no more money, for we have more than we can use already." Read the 8th and 9th chapters of II. Corinthians. Giving is there called a gift or grace of God—the *charism* of liberality.

I believe the grace of giving is what Paul denominates the "unspeakable gift" in the last verse. This is the only interpretation that makes it a fitting close for the argument that runs through these two chapters. He calls attention to "the grace of God bestowed on the churches of Macedonia." That must be the grace of giving, for he calls it "the riches of their liberality," and says that "beyond their power they were willing of themselves." Follow his argument. He counsels the Corinthians to "abound in this grace also," because it will "prove the sincerity of your love;" it is "the grace of our Lord Jesus Christ;" it "is expedient

for you, that as there was a readiness to will, so there may be a performance also out of that which ye have." It is a matter of equality. "This grace is administered to us to the glory" of God; it proves that "our boasting of you" to provoke others to liberality "was not in vain;" it brings a reaping according to the sowing, and it leads others to "glorify God." And then, in view of all these leading and ponderous reasons, Paul calls this grace the exceeding, the outstripping, the surpassing "grace of God in you," which causeth, through us, thanksgiving to God, "and the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God;" and as though the thought of this soul expanding grace were too much for him, he concludes with a burst of praise to the Giver: "Thanks be unto God for his unspeakable gift."

This *charism* of liberality is an unspeakable, extraordinary gift. It is unspeakable, because it is an unction of the Holy One. It lays the ax at the root of our covetousness. It confers immeasurable blessings upon our revolted race. It brings a revenue of glory to the grace of God. No wonder the enraptured apostle exclaimed: "Thanks be to God for his unspeakable gift!" the gift of the Holy Ghost in "this priceless charism of liberality."

It is evident, therefore, that man's sanctification for the glory of God is the main design for the Scripture provisions for benevolence. This principle is the key to the Scriptural method of contributing.

II. The amount to be given has been made a matter of divine legislation. The Divine law contains nothing of this modern voluntaryism which teaches that a man ought to be occasionally generous, and generally charitable; but it is definite and tangible. It is true that it differs from a system of *taxation*, in that room was left for the heart and conscience to play between different degrees of generosity. This is necessary in order to allow the giver to show his heart and give exercise to his love to God and man in what he gives. But it is specific enough to guide us to a course of habitual and generous giving. The basis of all the statutory enactments of the Scriptures on the subject of beneficence is the original and permanent law which requires us to love the Lord with all our heart, and soul, and strength, and mind, and our neighbor as ourselves.

1. In the patriarchal age this love was expressed by giving one-tenth. Just as man was required from the beginning to consecrate one-seventh of his time, as a recognition of the fact that all his time belonged to God, so he was required to dedicate one-tenth of his property, as an acknowledgment that all his property belongs to God. The same arguments that prove that the setting apart of one seventh part of the time for divine service was an original and permanent institution, will prove that the consecration of one-tenth of our property to sacred uses was an original and permanent law. The universality of the custom of giving one-tenth of their income to their gods, which prevailed among the nations of the Greek and Roman an-

tiquity, among the Gauls in the West, among the Scandinavians in the North, among the Carthagenians and Copts in the South, and among the Asiatics in the East, is presumptive evidence that the law of tithes was given to man at the beginning. This tithing must have been a divine institution, for we read in Heb. vii:6, that Melchisedec "received tithes of Abraham," or as the Greek has it, "he decimated or tithed Abraham." Again in the 9th verse, "Levi also, who receiveth tithes, paid tithes in Abraham;" or as the Greek more forcibly presented it, "And Levi, also, the receiver of tithes, was tithed in Abraham." Here we have Melchisedec, the administrator of the law of tithing, exercising his authority, Abraham, a distinguished subject, obeying the law, the superiority of Melchisedec to Levi, who subsequently administered the law, as clearly appears in tithing Levi in Abraham, and the approbation of God upon the authority exercised, and the subjection rendered. Jacob, at Bethel, solemnly avowed that "of all that thou shalt give me I will surely give the tenth unto thee." It is an admitted principle, that approved examples establish the existence of a law.

The Savior recognized the existence and binding obligation of the law of tithing: "Ye pay tithes of mint, anise cummin; these ought ye to have done." And in the 7th chapter of Hebrews, 12th verse, it is expressly said that the tithe law has been transferred from Melchisedec to Christ as its administrator. "For the priesthood being changed, there is made of necessity a change also in the law;" the priesthood has been changed to

Christ. The law of tithing has therefore of necessity been transferred to him. And just as Abraham obeyed the law in paying tithes to Melchisedec, so we must obey the law in paying tithes to Christ. That one passage should forever put this question at rest.

From all this we conclude that tithing was a divine institution in the Church from the beginning. It is an original and permanent law, fixed and settled in the nature of things—a law to which we are all born in subjection, high and low, governors and governed—a law which is "prior to all our devices, and prior to all our contrivances, paramount to all our ideas, and all our sensations, antecedent to our very existence, by which we are connected in the eternal frame of the universe, and out of which we can not stir."—*Burke.*

2. In the Levitical age this love was expressed by giving one-third for charitable and religious purposes. As the Jews were required, in addition to the one-seventh part of time, to consecrate many secular hours to divine service, so they were enjoined, in addition to the one-tenth of their property, to make large contributions for benevolent and religious purposes. What are the facts?

Among the Jews a brilliant and imposing service was established. The tribe of Levi was consecrated and the sons of Aaron were to be priests, "besides a multitude as Nethinim or stationary men, who were divided into twenty-four classes, to serve at the daily sacrifice—80,000 were hewers of wood, and 70,000 bearers of burdens."

At Sinai the Levites numbered 23,000 males, 12,000 were grown. The people numbered 600,000 who bear arms. One minister of religion for every 50 people, besides the army of Nethinim.

In David's time there were 38,000 Levites ready for service; 24,000 to assist the priests in the sanctuary, 6,000 to act as lawyers and scribes, 4,000 to furnish music for the house of God, and 4,000 gate-keepers. Abundant provision was made for them. Forty-eight cities, with their suburbs, as glebes or pasture fields, were given them for homes. (See Dr. B. L. Agnew's paper, "Ministerial Support.")

One-tenth of all the incomes of the people was to be given to the Lord—(observe the expression, "to be given to the Lord")—for the use of the Levites; and it was regarded as deliberate robbery of God not to pay the tithes he commanded. Another tenth was to be given for their sacrifices and feasts. Deut. xiv: 22. And then there was a third tithe every third year for the poor. Deut. xiv: 28. Although a great many think this is identical with the second tithe. And when we remember that in addition to all this each one was required to give the first fruits, both of his flocks and of his fields, which were by custom a sixtieth of the whole (see article, "First Fruits," in Smith's Bible Dictionary); that money was to be paid as the ransom of the first-born male child; that in reaping, the corners of the field were to be left for the poor, which by custom was to be the sixtieth of the whole (see article, "Corners," S. B. D.); that whatever fell from the reaper's hands belonged to the

poor; that every seventh year all the fields were to be left untilled, to produce spontaneously for the poor; that every seventh year all debts were to be remitted; that there were three yearly journeys to Jerusalem required of all the males at the festivals—that there was the half shekel for the sanctuary–abundant free-will offerings for maintaining the school of the prophets, building their tabernacle, temple and synagogues, and hospitalities and gifts for the poor, we can not avoid the conclusion that a conscientious Hebrew could not have spent less than one-third of his annual income in charitable and religious gifts. This may seem like a wonderful exhibition of liberality. But it is a remarkable fact that "the people were prosperous or straitened in proportion as they obeyed or disobeyed this law." "The liberal soul shall be made fat." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." When they honored the Lord with their substance and with the first fruits of all their increase, their barns were filled with plenty, and their presses burst out with new wine. But when they robbed God in tithes and offerings, they soon found that they had robbed themselves. "Ye are cursed with a curse, for ye have robbed me, even this whole nation." "There is that withholdeth more than is meet, but it tendeth to poverty." And both in giving such a law, and in its providential enforcement, God impressively taught

that he would have his people respond to his gifts by large and systematic outlays from them. Now, let no Christian lay the flattering unction to his soul that the rigors of theJewish Economy have passed away—and, therefore, he is not bound to be as generous as they. Shall the moonlight surpass the sunlight? Shall the letter be superior to the spirit? Shall Judaism outstrip Christianity? That multitude of nominal Christians who do so much less, and give so much less than did the Jews, though they profess to be governed by a higher law, should remember the searching words of Christ: "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven." The field of benevolence for the Jews was little Palestine. Our field is the world. They had the Spirit only in measure. We have him without measure; and if the principle announced by Christ, that to whom much is given of him much will be required, be applicable, a much more generous charity is required of us. "Every point of comparison between the necessities and aspirations of Christianity and those of Judaism, puts to shame the thought that "Christians" can fail here. Christianity has far greater wants than Judaism—the wants of an advanced and far more cultivated age of the world; the wants of an incomparably more varied machinery; the wants of a vigorous resistance to far more numerous, active and skillful enemies; the wants of an immensely greater population, and more debased, in Christian lands; the wants of a whole world which is to be speedily conquered

for Christ."—*Dr. Speer.* From these facts it inevitably follows that Christians are under obligations to exercise a larger liberality than did the Jews.

3. On the day of Pentecost this love was expressed by giving all to the Church. The ardor of their first love rose up like a mighty stream and overflowed all its banks. The young ruler who came running to Jesus, and inquiring what good thing he might do and inherit eternal life, lacked this self-sacrificing love. And, hence, when the Savior required him to go, sell all that he had and give the poor, and "come follow" him, "he went away sorrowful, for he had great possessions." What he lacked the Pentecostal converts possessed. The riches of their grace abounded. Their motive in this act resolves itself into three elements: *a*. It indicates their faith in Christ's prediction. He had said that Jerusalem would be destroyed within that generation. Their property would then be of no value. They wished, therefore, in the meantime, to make the best possible use of it for the glory of the Redeemer in the salvation of their brethren. Consequently they sold all and gave the price thereof to the work. *b*. They recognized their obligation, as the first fruits of the new dispensation, to make a complete consecration to Christ. Just as the city of Jericho, the first fruits of the conquest of Canaan, was to be dedicated, so the Pentecostal converts and their all were devoted. That was an acknowledgment of the right of property Christ has in his people. "Ye are not your own, ye are bought with a price." Our possessions, time, talents, bodies and souls belong to

Christ. He has the right of property in them, and the consequent right of control. "For me to live is Christ," *i. e.*, all that I am, all that I have, and all that I can be are devoted to his service. *c.* They recognized the fact that our beneficence is approved of Christ in proportion as it means sacrifice. The Lord Jesus Christ, though rich in the glory of his Father, for our sakes became poor. The same mind that was in Christ Jesus is in the believer, and its exercise in the same self-sacrifice is to the Redeemer an odor of a sweet-smelling savor. The disciples left all—"Peter, his house; Mathew, his tax-tables; James and John, their fishing nets"—and followed Christ, and their reward was "an hundred fold in this life, and in the world to come everlasting life." As the Savior sat in the temple, and saw the Jews bring in their princely offerings, he beheld a poor widow casting in two mites, which make a farthing. "That went to his heart, and using that 'Verily, amen,' with an emphasis which he only could use, he declared that she had cast in more than they all. While they gave of their abundance, she, out of her penury, gave all that she had, even all her living. Hers was more than the sum total of all the rest, because there was more of a sacrifice made, more of benevolent heart expended, and a deeper and richer participation in its sanctifying influence, which is the ultimate end of all gifts."—*Cooke.* The Savior here set his seal upon the fact that our gifts are measured by the sacrifice they represent. Only such gifts are twice blessed —blessing him that gives, and him that takes. This was the first love of the Christian Church, and it was

invincible. You see a river flowing along a smooth and glassy current, and you say it is beautiful. You see the same river swelling up, filling its banks to the brim, and flowing on with its mighty current, and you say it is grand. And you see that river overflowing its banks, and carrying destruction before it, and you say it is terrible. So the love of the Patriarchal Church, which found expression in giving one-tenth, was beautiful. The love of the Jewish Church, which found expression in giving one-third, was grand. But the love of the Pentecostal Church, which found expression in complete consecration, was terrible. It was blessed with power from above. Before it Pagan Rome went down, and Christianity ascended the throne of the Cæsars.

4. In the Apostolic age and, of course, in all the New Testament dispensation, this love is expressed by a large, systematic and cheerful beneficence according to the preceding principles. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." We can not help recognizing this as a Divine command, from the fact that it is so unique, brief and simple. "As I have given order," is the terse expression with which the Apostle introduces it. By virtue of his Apostolic authority, he gave "order," and it is as obligatory as his "order" to be baptized or to observe the Lord's supper. The Ten Commandments contain but one hundred and fifty eight words; the Lord's prayer seventy-three, and this command twenty-two. Let us examine it.

a. All must give. "Let every one." The gospel

does not release the poor from giving. The smallest income can pay a proportion. There is a great deal of charity in the famous watchword of the Methodist Church: "Justification, sanctification and a penny a week." The Macedonian Church was praised for giving in "their deep poverty." Christ commended the poor widow for giving "two mites," which was all her living. A missionary testifies that "the beneficence of Louise Osborn, a colored domestic, who, from the wages of one dollar a week, paid twenty dollars a year to educate a youth in Ceylon," had a moral power upon mission equal to thousands of dollars. Children should give. God loves to have little children come to him with gifts which express the love of their hearts. Ministers should give. The priests and Levites were required to tithe the gifts of the people upon which they subsisted. Ministers must not be denied the sanctifying influence of almsgiving.

b. Our appropriations must be frequent and stated "On the first day of the week." While one, and perhaps the main design, was to connect our gifts with sacred services, in having them set apart on the Lord's day, it was also intended to secure frequent and stated donations. Periodicity is the balance wheel to regulate our giving. "These appropriations must be frequent to keep pace with our earnings and with the constant calls of benevolence; stated, that they may not be forgotten. And hence they may with propriety be regularly booked. A line written on a memorandum of his charities, kept by a systematic giver, and found after his death, suggests an important reason for keeping

such a record. 'I keep this memorandum lest I should think I give more than I do.'"—*Dr. Harris.* This law of frequent and stated appropriations cuts up by the roots the common practice of giving large sums and then for a long time nothing; and also that of giving only or chiefly at death. It also repudiates the practice of waiting to be solicited. Like the impoverished but liberal Macedonians, we must be "willing of ourselves." The giver, and not the receiver, should be the soliciting party, as Paul describes the Macedonians, "praying as with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints." This will be the inevetable result of stated and frequent giving.

c. Donations should be increased with the ability to give. "As God hath prospered him." This rule is so adjusted as to be a perfect index of the degree of love to Christ in the heart, just as the temperature is indicated by the rise and fall of the mercury. The Jews were required to bring in their tithes and offerings "as God had prospered them." And those who loved much brought great stores, and those who loved little brought only a small portion. It is so with Christians. Those who love the Savior ardently wil devote a large share to his service, and those who are cold will come with as small a gift as can be made. But the duty stands all the same. Increasing wealth requires us to increase the proportion of our donations, even though we must give thousands of dollars where before we gave but one. And the large donations of the rich man are not to be regarded as more praise-

worthy than the small donations of the poor man, for they require no greater sacrifice. To illustrate: A man whose income is $30,000 a year is under as much obligation to give $10,000 a year for benevolence as he was to give $100 when his income was only $1,000; and the present large donation is no more praiseworthy than his former small one, because it requires no greater sacrifice. In both cases the giver has but done what it was his duty to do.

d. The rich must give a larger proportion of their income than the poor. This is the only fair and legitimate interpretation of the expression, "as God hath prospered him." A poor widow with a helpless family cannot give one-tenth without taking bread out of her children's mouths. Will any one claim that a proportion that is just and right for her is just and right for the man of means? The proportion must be gauged by the amount of the income. Zaccheus gave half of his goods to feed the poor, besides restoring four-fold, his unjust gains. Paul repeatedly intimates that he had suffered the loss of all things for Christ's sake. "It is recorded of a certain Christian in the first century that he sold himself as a slave to a heathen family to get access to them for their conversion, and for years cheerfully endured the labor and condition of a slave till he succeeded with the whole family and took his liberty from the gratitude of the converts."—*Dr. Cooke.* During that period many poor Christians kept periodic fasts in order that they might contribute to the church their gains by abstinence from food. Many wealthy converts sold their possessions and gave all to the

church, supporting themselves by daily labor. When John Wesley's income was £30 a year; he lived on £28 and gave £2 for benevolence; the next year his income was £60, and still living on £28, he had £32 to contribute. The fourth year his income was raised to £120, and, steadfast to his plan, he contributed £92." Mr. N. R. Cobb, a merchant of Boston, adopted a covenant to this effect: "To give at the out-set one-quarter of the net profits of his business; should he ever be worth $20,000 to give one half of the net profits; if worth $30,000 to give three-quarters; and if ever worth $50,000, to give all the profits." This covenant he kept till his death at the age of thirty-six, when he had already acquired $50,000, and was giving all his profits. These are fair samples of the fruits which the New Testament rule produces. Christ certainly expects returns proportional to men's means: five talents from those that have received five, ten talents from those that have received ten. He says to every man: "Remember how thou owest unto me, even thine own self." All that men are and have they owe to be used as Christ's service demands. Josiah Strong's chapter on "Money and Kingdom" has some very suggestive illustrations. "When the priest was consecrated, the blood of the ram was put upon the right ear, the thumb of the right hand, and the great toe of the right foot, indicating that he should come and go, use his hands and powers of mind, in short, his entire self, in the service of God." That is our object lesson. "I beseech you, therefore, brethren, that ye present your bodies a living sacrifice." A Japanese family was

greatly prospered in the use of the "self-restraint box." This is the account which the master of the house gives of it: "If I would buy a dollar garment, and I manage by self restraint and economy to get it for eighty cents, the remainder I drop into the "self-restraint box;" or, if I would give a five-dollar feast to my friends, I exercise self-restraint and economy, and give it for four, dropping the remaining dollar into the box; or, if I determine to build a house that shall cost one hundred dollars, I exercise self-restraint and economy and build it for eighty, putting the remaining twenty into the box as an offering to 'the great, bright god of self-restraint.' On the second day of the New Year this family assembles, engages in the worship of this god, and then the box is opened and its contents distributed to the poor. We find the discipline a great blessing to ourselves, and hundreds of hearts are made glad." Barring the idolatry, Christians have here an excellent example. The homage which they pay to "the great, bright god of self-restraint," we should pay to the King of kings. It is in striking contrast with the spirit discovered by an Ohio church treasurer (a professed Christian), who, "when his pastor brought his annual contribution to the American Board, said to him, 'You ought not to do it. I don't think it's right. You ought to stop giving to missions, and preach to us on a smaller salary;' adding in conclusion, 'We are heathens.' A proposition which few enlightened men would be disposed to controvert, though it is a hard rub on the heathen." But there are consecrated spirts in the church. Dr. Cuyler says he once had a seamstress

in his church who gave one hundred dollars a year to missions. "Sarah Hoswell, of Lowell, though a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave fifty dollars, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old, she longed to furnish Nestoria with one more preacher of Christ, and, living in an attic, she took in sewing until she had accomplished her cherished purpose. A spirit of consecration transformed the factory girl and seamstress into a missionary of the cross, and then multiplied her six-fold." The Savior commended the poor widow who gave all she had—even all her living. A church made up of such members could take the whole world for Christ. But only a few are devoted. There are few Marys to give, but many a Judas to calculate the value of the alabaster box of ointment. "A church in Hartford gave eleven hundred dollars to home missions. One lady said to another: 'Didn't we do well this morning?' 'No; not as a church,' was the reply. 'For one lady gave six hundred dollars, and one gentleman three hundred.'" That is an average congregation. The work depends upon a few. Heathen converts put us to shame. "Six native Christians, living on the banks of the Euphrates, whose property averaged, perhaps, eight hundred dollars, gave towards their chapel and school-room three hundred and eighty dollars, an average of more than fifty dollars each. 'This contribution,' adds the missionary, 'means for one of those poor mountaineers more than one thousand days'

work.' It is an amazing circumstance that, in 1881, the 1,200 church members belonging to the mission of the United Presbyterian Board, in Egypt—most of them very poor men and women—raised £4,546, or more than seventeen dollars each, for the support of churches and schools. The Baptists, among the Karens, have done equally well." We take great satisfaction to ourselves because the churches in America give $5,500,000 a year for missions. But that is only fifty cents per member. If we gave as much *per caput* for home and foreign missions as they gave for schools and churches, our offering would be $170,000,000, instead of five and a half millions.

Rev. Arthur T. Pierson, D. D., has an article in the *Homiletic Review* for April, 1888, on "The Grace of Giving." "Three things are to be dedicated: our time, in recognition of which we give one-seventh, our property, in acknowledgment of which we give one-tenth, our hearts, offered in secret prayer. In the holy of holies, in the temple, was the golden candlestick with its seven lamps, a symbol of our time; the table of show-bread, a symbol of our substance, and the golden altar, the incense upon which symbolized our prayers, all devoted to God. Shaftsbury speaks with contempt of 'munificent bequests,' as though there was any real munificence in giving away what one can no longer keep or use for himself; but emphasizes munificent *donations*, in which the donor anticipates the ultimate reward by the joy of giving and of blessing others. Bishop Coxe says he knows a man in Western New York who puts five cents aside offering on Sabbath

days in the free church in which he stands, but pays $800 a season for an opera box; and *The Living Church* matches him with a millionaire of its acquaintance who subscribes $1 a Sabbath towards the expense of his church, but stops payment during his winter excursions in the South, in which he expends thousands of dollars upon himself and family. Dr. William Kincaid says 'a friend of mine receiving some money at the hands of a bank officer the other day noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of his blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as his. My brother, my sister, when you take out a government note to expend for some needless luxury, notice the scarlet thread therein and reflect that it belongs to Christ. How can we trifle with the price of the blood? Charlotte Maria Tucker, pleading for a new mission station in the Punjaub, says: 'It has often occurred to me that many good servants of God are not sufficiently ingenious in finding out ways to increase their means of giving. When in Israel's tabernacle, brass was required for a laver, the women gave their metal mirrors! What a *sacrifice of vanity* was there! A Mohammedan woman here has lately devoted her jewels which adorned her head (120 rupees in value) to swell the subscription for Turkey. Is there here no

example for us? Many a Christian lady could sacrifice the gold chain and the jeweled ring and so realize the delight of laying her gems at the feet of her Lord. Why should the table of the Christian gentleman be loaded with superflouous plate, when it might afford him the pleasure of laying up treasures in heaven? Franklin's plan was to lend to a poor fellow in need and require payment to be made, when the borrower had the ability, to some other person in need. This avoided the humiliation of accepting a charity, while it gave aid when there was most necessity, and passed it on to some other needy recipient by and by.' I am accused of slopping over. I suppose I do slop over at times. Well, it's the mistake of temperament and disposition. Can you carry a brimming pail without it slopping over? Put a pint of milk in a big bucket, and it will stay there. And take a man that has but a pint in him, and if he is a roomy man there is no danger he'll slop over. But bring a bucket of water from the well and it will be dripping, dripping, dripping all the way, and every blade of grass, every daisy, will be glad of it. So don't be sorry you have been generous to an unworthy object. You can't afford to calculate when you'll be mean. Give your hearts some headway and in the long run it will be better."

A manufacturer in New York becomes involved and is forced to sell. He hears of a wealthy man who wishes to buy. He goes to him and says: "My manufactory is worth $20,000, but I am in great straits and will sell it to you for $15,000." "I will consult my wife and answer you tomorrow." When he

states the facts to his wife she says, "Is the manufactory really worth $20,000?" "Yes, I believe it is." "Then you ought to pay him $20,000 for it." The next day he goes to the owner and says, "I will take the manufactory at $20,000." That is following the Golden Rule.

When a girl comes and offers her services in your family at $20 per month, is it your custom to say, "Twenty-five dollars is little enough. I will give you $25 a month?" A widow of eighty years resides in Baltimore. She depends upon her daughter. Her son of seventeen years is sickly, is serving with a plumber and receives $2.50 a week. The daughter makes pantaloons for a tailor at thirty-five cents a pair, finding her own thread and buttons. She could make two pairs a day if she had no household duties. But with these she can only average one and a half pairs. He has a heart of stone who does not more wisely consider the case of this poor woman. That tailor is not doing by her as he would wish to be done by. A brother offends and you must reprove him. That is washing his feet. Be sure and do not use too hot water; that will scald him—hot words. Do not use too cold water; that will chill him—the cold shoulder.

We are Christ's stewards, and must give an account. A wealthy Christian in Philadelphia takes his family west on a pleasure trip costing $1,000. He also paid $80 to take a pet dog along. Returning home he listened to an appeal for foreign missions and gave $5 in the collection. How will that be accounted for? Seventy years ago the Baptist body divided, one for,

the other against missions. To-day the anti-missionary division has 45,000 members, while the missionary division has 2,500,000. The wealth of the United States is $50,000,000,000. At least $10,000,000,000 belongs to Evangelical churches. Last year they gave $4,000,000 to home missions and $3,000,000 to foreign missions. "That is withholding more than is meet." "It tendeth to poverty." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith if I will not open to you the windows of heaven and pour you out a blessing until there shall not be room enough to receive it."

And should this fundamental principle be accepted, and the New Testament law of giving, which is based upon it, be adopted, the Church would avail herself of one of the most powerful means of grace; and she would bring down upon herself such a flood of temporal and spiritual blessings that there would not be room enough to receive it. She would take hold of the ten thousand millions of dollars of gold and silver that are now in the world as a mighty lever, and with it uplift the earth and cause it to revolve on a new axis of righteousness and peace, and she would soon enjoy the millennium of peace that is promised in the latter day.

III. *Incentives to Christian Giving.* 1. *It is a most important means of grace.* Read the eighth and ninth chapters of 2 Corinthians. See how adroitly the Apostle enforces the duty of benevolence from this one consideration, that it is a grace of God. He holds

up "the churches of Macedonia" as an example. They contributed out of "their deep poverty" "even beyond their power." And the cause of "the riches of their liberality" was their consecration of themselves to God in public covenanting. "And this they did, not as we had hoped, but first gave their own selves to the Lord, and unto us by the will of God." And because their wonderful liberality was the outcome of their high consecration to God, it must be a grace. Then the Apostle expresses the desire that this same grace might be finished in the Corinthians. "Therefore, as ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." Here the grace of giving is represented as occupying an honorable position in the family of Christian graces. This is an inherent element in the divine life in the soul, and the new nature is no more perfect without it than the body is perfect with a limb amputated or the eyes put out. Then the Apostle finds a still more forcible illustration in the example of the Lord Jesus Christ. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." The same Spirit that was in the Lord Jesus Christ is in his people, and the same grace that was in him is found in his people. This grace had a marvelous manifestation in him. He was rich in the perfections of Jehovah, possessor of heaven and earth, and infinitely blessed and glorious. For the sake of his people he emptied himself of his glory and became incarnate, lived a life of suffering

and want, and died the accursed death of the cross. The spirit of self-sacrifice is without a parallel in the universe. Now this same spirit will manifest itself in the lives of his people in the same self-sacrificing obedience. Our benevolence then is acceptable to God and cultivates grace in our hearts only in proportion as it is a sacrifice. "The Emperor Decius commanded the deacon of Rome to deliver up all the treasures of the church. He asked one day to gather them. He collected all the poor and sick of the church and said to the tyrant: These are the treasures of the church. In the time of Chrysostem the church had on her catalogue three thousand beneficiaries." No wonder the fires of such zeal spread far and wide! Such is the spirit of self-sacrifice that this grace begets in the soul. And if such a spirit were infused into the church, the nations would be born in a day.

But it will also appear to be a means of grace in that it mortifies the flesh. It roots out our covetousness, that prime sin of the world. Covetousness is the parent stock of selfishness, which, once admitted, takes possession of the soul, "spreads and fortifies itself, and leaves no place in the heart for homage to God." It smites with a palsy every power of the soul, gluts the affections with the treasures of earth, and makes us set no value on the pearl of great price. It is "the love of money" that "is the root of all evil," and that which makes it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. It is that which makes the rich man's desire for more ever increase; so, "that in the midst of

his greatest acquisitions, he remains the very realization of those lean and ill-favored kine which devoured all that was fair and thriving before them, only to remain as lean, as ill-favored, and as voracious as ever." It is to the soul what the tape-worm is to the body, devouring its victim's food, nourishing itself to greater bulk and voracity thereby, while the wretched man is wasting in the torment of perpetual starvation. (See "Zaccheus," by Rev. S. Harris.) The only relief is in killing this devouring monster—covetousness—and killing it speedily, before it proves itself "the worm that never dies." Regular and systematic giving is the sword by which this ugly monster, covetousness, is to be slain. Week by week he receives a deadly wound. Every contribution crucifies him anew. Neglect this means and your enemy will soon throttle you. Diligently improve them, and though he may be long a dying, yet you will surely trample him under your feet. And in conquering your enemy will find that you have only been developing your own spiritual powers and verifying the words of the Lord Jesus, "It is more blessed to give than to receive." Giving develops the new and better man within, for it has been declared by Jehovah to be more blessed to do good to others than to receive good from them. Giving draws out that love to God and our fellow-men which is the fulfillment of the law. For just as the Great Giver loves us infinitely more than we love him, just as parents love their children more than their children love them, just as patriots love their country more than their country loves them, and just as philanthropists love the desti-

tute more than the destitute love them, so we love those most upon which we bestow our benevolence. Giving begets joy and sunshine in the heart, for it is unquestionably a greater pleasure to impart happiness to others than to receive it from them. Giving perfects in us the character of those who stand before God, surrounded by the hosts of holy angels, and bearing the image of him who sits upon the throne, are, like him, eternally doing good.

2. *It secures temporal prosperity.* God's providences are so adjusted that nature works for the liberal soul and against those who withhold their gifts. It is a law, fixed and immutable, that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." To this we have abundant testimony in the Scriptures: "Honor the Lord with thy substance, and the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst out with new wine." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." "He that hath pity on the poor, lendeth to the Lord; and that which he hath given will he pay him again." "He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor." "Bring ye all the tithes into the storehouse, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." These Scriptures have a

meaning. You hear God himself saying, "With what measure ye mete, it shall be measured to you again. Give and it shall be given unto you; good measure, pressed down, shaken together, and running over." The facts justify the claim. Look at the retributions of Providence. I remember a professing Christian who on a certain year withheld his hand from giving. During that year he lost $1,000 in bad debts. Why had he not rather have contributed that $1,000 to God's cause and had the forces of Providence working in his favor? I remember a Christian farmer who concluded that money contributed was lost, and on a certain year refused to give. That year two of his finest horses died, valued at $600. How much better would it have been for him to have contributed that $600 to God's cause and had the forces of Providence working in his favor? I remember a Christian merchant who became disgusted with the management of missions and refused to give a mite from his abundance. Shortly after a midnight fire destroyed his property to the amount of $10,000. How much better it would have been for him to have cheerfully contributed $10,000 and had the forces of Providence working in his favor? There is a nature of things that work against those who withhold God's gifts. It is a great, immutable, pre-existent law, prior to all our devices and contrivances, paramount to all our ideas and conceptions, by which we are knit and connected in the frame of the moral universe and out of which we can not stir. It is equally true that God's providences favor the benevolent. Jacob adopted and practiced a

rule of systematic giving. And while he went out of his father's house empty, presently he returned full and loaded with wealth. Andrew Fuller says the poor people of Glasgow used to say, "David Dale gives his money by sho'elsful, and God Almighty sho'els it back again." It is a law of God's moral government that "he that watereth shall also be watered himself."

3. *It is the heaven-ordained means of sustaining the Redeemer's kingdom.* When a nation is in war she must have funds to maintain her army. Our revolutionary statesmen were often at their wit's end to find how to get adequate supplies for so exhausting a war, without absorbing the means and alienating the hearts of the people. During the late war Secretary Chase devised a plan for gathering into the public treasury the needed percentage of the existing wealth of the people. Now the kingdom of the Lord Jesus Christ has declared war upon the kingdoms of the world, and demands unconditional surrender. "The Captain of our salvation" has organized his army, sworn into service "the soldiers of the cross," and given them the banner of the covenant. He led his church against Rome Pagan and the empire fell before him. He led his church against Rome nominally Christian, and that system fell before him in both its eastern and western sections. He is leading his church against Rome Papal, and that "system of iniquity" is falling before him. This war must be self-sustaining. The Redeemer's plan for raising the supplies is found equal to the emergency. "Each one" contributing, each one contributing "liberally," each one contributing "systemat-

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ically," and each one contributing "freely," has been found a plan which makes the war self-supporting in its progress and cumulative in its energies. This plan is above the products of human wisdom as much as the plan of salvation by the cross. In its simplicity there is a comprehensive and far-reaching skill. In its seeming foolishness there is the wisdom of God and the power of God. Its beauty, grandeur and efficiency will yet be seen on the earth when the prophecies are fulfilled. "The daughter of Tyre shall be there with a gift; the rich of the people shall entreat thy favor," "The wealth of all the heathen round about shall be gathered together, gold and silver, and apparel in great abundance." In that day shall there be upon the bells of the horses, "*Holiness to the Lord.*" "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, to the Holy One of Israel." "I will shake all nations, and the desire of all nations shall come. The silver is mine, and the gold is mine, saith the Lord."

Let us no longer appear before the Lord empty. When Jacob sent his sons into Egypt to buy corn, he put a present in their hands for the ruler. When the Queen of Sheba visited King Solomon, she came loaded with gifts. It was a custom in Israel that when they visited a prophet to inquire of God they took the reward of divination in their hand. So when we come into the presence of the Prophet, Priest and King of the church, we should bring the most costly

offering that our means can command. This homage is due to him.

"Come ye into his courts and bring
An offering with you.
Bring gifts and presents unto him;
For to be feared is he.

When one of Napoleon's soldiers was wounded and the surgeon began cutting near the heart, he would say: "Cut a little deeper and you will find the Emperor." They professed to carry Napoleon in their hearts. And they followed him through fire and flood, through storm and death. No sacrifice was too great for them to make for their leader. We profess to "have Christ formed in our hearts the hope of glory." We prove the sincerity of our profession by being willing to "endure hardness as good soldiers of the cross of Christ." Let the motto of David, a man after God's own heart, be ours: "I will not offer burnt offerings unto the Lord my God of that which doth cost me nothing," and so the plague of sin will be staid, and the divine blessing will descend as "the rain upon the mown grass and as showers that mollify the earth."

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